The Christian Century

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Theological Education for an Ecumenical Church

APRIL 30, 1952

In This Issue

THEOLOGICAL EDUCATION NUMBER

Because of its conviction that the health of the churches rests to a large degree on the state of theological education in the seminaries of this country and Canada, The Christian Century annually devotes one issue to the subject. We believe that the present issue will be regarded as another valuable contribution to the consideration of a too much neglected subject.

HENRY P. VAN DUSEN

has spent practically his entire career as an educator at Union Theological Seminary, New York. Starting there as an instructor in 1928, he became successively assistant professor, associate professor and professor of systematic theology, dean of students, and (in 1945) president. Merely to list the posts he has held and now holds in the service of the world church and the church in America, as well as of his own (Presbyterian) denomination, would require more space than is available. Dr. Van Dusen has found time to write a dozen or more books, the latest being *Life's Meaning* (1951).

RICHARD C. WOLF

is assistant professor of American church history at Yale Divinity School. We have just received word of his appointment as associate professor of church history at the Oberlin Graduate School of Theology, beginning next fall.

WESNER FALLAW

is Howard professor of religious education at Andover Newton Theological School, Newton Centre, Mass. A South Carolinian by birth, Dr. Fallaw studied at Furman University, Union Theological Seminary in New York, and Columbia. Before going to Andover Newton he was director of religious education in the Congregational [Community] Church of Winnetka, Ill. His book *The Modern Parent and the Teaching Church* has had much influence on the teaching ministry of the churches.

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The Christian Century

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Coming Events

April 28-May 1. Augustana Lutheran Church Red River Valley Conference 40th Annual Convention, Bismarck, N.D.
April 28-May 1. Institute on Judaism, Earlham College, Richmond, Ind.
April 30. Hilton Institute on World Affairs, Hilton, N. Y.
May 1-4. Washington Pilgrimage (America's Religious Heritage), Washington, D. C.
May 1-7. Y.W.C.A. 19th National Convention, Chicago; theme: "Living Our Faith."
May 2. May Fellowship Day (National Council of Churches United Church Women).
May 3-4. National Christian Laymen's Conference, Earlham College, Richmond, Ind.
May 4. Chicago Sunday Evening Club; John S. Whale, speaker.
May 4-11. Christian Family Week.
May 5. Pittsburgh and Allegheny County Ministerial Union Lecture Series; Edgar DeWitt Jones, speaker.
May 5-8. Seminar for Christian Citizens (Youth and Adults) (Brethren sponsorship), Washington, D. C.
May 7-21. A.M.E. Zion Church Quadrennial General Conference, Brooklyn, N.Y.
May 8. American Bible Society Annual Meeting, Brooklyn, N.Y.
May 11. Chicago Sunday Evening Club; Roy A. Burkhart, speaker.
May 11. Festival of the Christian Home.
May 11-16. N.C.C. Broadcasting and Films Commission Religious Radio Workshop, Fort Collins, Colo.
May 11-16. N.C.C. General Department of United Church Women Board of Managers, Green Lake, Wis.
May 14-18. Southern Baptist Convention, Miami.
May 14-15. DePauw University 6th Annual Conference on Church Music, Greencastle, Ind.
May 14-24. Ecumenical Institute Conference on Art and the Crisis of Culture, Celigny, Switzerland.
May 15. Church Federation of Greater Chicago Commission on Ecumenical Education Panel Discussion on the Nature of the Ministry; Alden Drew Kelley, Wilhelm Pauck, Preston Roberts, Joseph Sittler, Daniel D. Williams, speakers.
May 16-18. Fellowship of Reconciliation Annual Midwest Conference, Chicago: Bernard C. Clausen, A. J. Muste, speakers.
May 16-18. Pendle Hill Seminar on Belief in the New Testament; Alexander C. Purdy, speaker.
May 18. Rural Life Sunday.
May 19-23. American Baptist Convention, Chicago.
May 19-25. Disciples of Christ International Convention, Chicago.
May 19-24. International Churchmans Exposition, Chicago.
May 20-27. American Unitarian Association 127th Annual Meeting, Boston.
May 22-28. Presbyterian Church, U.S.A., General Assembly, New York city.
May 26-June 1. New Jerusalem Church in the U.S.A. General Convention, Baltimore, Md., and Washington, D. C.
May 27-29. N.C.C. Department of Social Welfare Church Conference of Social Work, Chicago.
May 27-June 3. Presbyterian, U.S.A., Washington State Synod Annual Meeting and Tour of Alaska Mission Stations, S. S. Prince George.
May 30-June 4. United Presbyterian Church 93th General Assembly, Albany, Ore.
June 2. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; A. Dixon Rollit, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, APRIL 30, 1952 NUMBER 18

EDITORIAL

A FORMIDABLE BARRIER to the organic union of churches having a congregational form of government was lowered when the appellate division of the supreme court of the state of New York reversed the Steinbrink decision by a 4-to-1 margin on April 14. That this barrier obstructed the path forward for denominations other than the Congregational Christian was demonstrated when the Disciples of Christ filed a brief of *amicus curiae* in support of the position of the General Council of the Congregational Christian Churches. That action was without precedent in disputes of this kind. But the barrier has only been lowered. It has not been removed. It remains to be seen whether the "Committee for the Continuation of the Congregational Christian Churches" will take the case to the next higher court, which is the court of appeals of New York. Beyond that it is only possible to appeal to the Supreme Court of the United States. It is reported that conferences are now being held between adherents of the two points of view in the Congregational Christian Churches. They should result in an agreement which will remove the issue from the courts. The effect of this latest ruling is to declare that in the court of the first instance, Judge Steinbrink erred in attempting to determine ecclesiastical issues. The appellate division held that "the civil courts do not interfere with ecclesiastical matters in which temporal rights are not involved," and that "plaintiffs have failed to establish any right or interest in or to the funds and other assets which the plaintiffs asserted were held in trust." It also observed: "The individual church being autonomous, there is no one who may gainsay its right to approve or adopt any scheme of unity with any church, regardless of by whom or how it was evolved."

Barrier to Church Union Lowered

'New York for Ten Years,' Urges N.C.C. Committee

MEETING on April 18 in Chicago, 13 of the 23 members of the National Council of Churches' committee on location recommended that New York city be the "temporary" headquarters for the next ten years. It also urged that "there be a major midwest office to serve as a bridge toward the ultimate achievement of a strong Protestant center in the heart of the nation, which may become the future national headquarters for the National Council if such action seems advisable after consultation with the denominations." The committee favored strengthening the Washington and regional offices. It recommended "that during the next decade there be a careful and long-range study involving not only the National Council and other interdenominational agencies, but the leaders of the constituent denominations, looking toward the possibility of the coordination of headquarters locations and activities either in one city or possibly in two centers, one of which should be located in the midwest; that during this decade New York city be continued as a temporary headquarters location for the National Council of Churches." The "major midwest office," it said, should be located in "some city at least as far west as St. Louis or Chicago, provided that the criteria adopted earlier by the committee on headquarters location be used as a basis for selection of such city." Edwin T. Dahlberg, the chairman of the committee, mentioned the fact that polls of clergy have been taken in 12 states, that 9,045 ministers favor a central location, 468 New York and 103 have no preference. To this President Earl Moreland, chairman of a subcommittee of five which met in Indianapolis on April 1, said: "No poll has been taken." He said "a scientist" told him a poll would cost $150,000. A letter from the Protestant Council of New York was reported saying that the council unanimously believes that "the National Council of Churches should be continued in New York city."

Issue Goes to the General Board

ACTION on the recommendation of the committee is referred to the General Board of the N.C.C., which meets on June 11. The advisory committee requests that the board appoint from the committee membership a smaller group to select the city for the "major midwest office." The General Board should decline to accept this recommendation, continue the entire committee and ask it to carry out its mandate, which has not been carried out in its recommendations. First, the entire membership of the committee must serve if it is to be "geographically and denominationally representative." Second, the committee was not asked to advise the denominations on procedure concerning the relocation of their own headquarters but to advise the National Council concerning the advantages of establishing its headquarters in an area reasonably near to the center of population. That advice has not been given. It should be given in time for the General Assembly of the National Council to act definitively at its biennial meeting next December. Third, postponement for ten years of a decision concerning the location of the National Council headquarters will not be good for the National Council.

It will prevent the organization from settling down to its task and will endlessly complicate decisions concerning the relocation of its large Division of Christian Education, now in Chicago. Fourth, a decision to continue for ten years in New York will probably make it impossible for the National Council ever to move. The recommendation is therefore in effect a decision for New York, without seeming to be a decision. The issue should be faced. If a majority of the committee favors St. Louis—and there is some reason to think it does—it should say so. St. Louis is centrally located, north and south as well as east and west. In our opinion it is to be preferred over Chicago, if the committee's search for a midwestern headquarters narrows down to a choice between these two cities.

Park Forest Gets a United Church

PARK FOREST is a new community of many thousands of people which has been developed since the war south of Chicago. While it is a private development, its rise parallels that of many new planned communities in this and other countries. Its major problem has been how an adequate religious ministry could be set up for its population, which consists mainly of young families. Now after two or three years of discussion, the way seems to be opening. The United Church of Park Forest dedicated the $155,000 educational unit of its plant on April 20, with the help of the Evangelical and Reformed Church and the Chicago Baptist association. This is to be the first of four or five such united churches. They are planned cooperatively by five denominations working with the residents of the community through an organization known as the Park Forest Council of Cooperating Denominations. This is an outgrowth of the Church Federation of Greater Chicago. The first United church and those that are to follow are not community churches in the technical sense in which that term is used. All five of the cooperating denominations sponsor this church, and will have an official relationship to it. The Evangelical and Reformed Church has responsibility for organizing the congregation, which will be a member of the North Illinois synod of this denomination. It is also to have an associated membership in the Baptist, Methodist, Presbyterian and United Presbyterian denominations. The congregation will have members of these and other denominations, whose representatives will be free to visit them at any time. The Evangelical and Reformed Church and the Baptist association are to be congratulated for setting aside the usual methods of local church development to pioneer in this situation, which is likely to be duplicated in many new communities in years to come.

New Alliances Reveal Growing Fears

APRIL has turned out to be a month for making new alliances. Great Britain issued a white paper which, while it left unaltered her refusal to join the six-nation European Defense Community, promised immediate military support for any one of its members if attacked. The dictators of the Iberian peninsula promised closer collaboration with each other "within the general framework of Western defense." And the United States signed security treaties with Japan, Australia, New Zealand and the Philippines. As a matter of fact, all this happened on one day, April 15. The official line interprets it as evidence of increasing strength for the non-Communist nations. The more intricate the maze of alliances and military commitments, it holds, the greater the strength on our side of the present balance-of-power buildup. How much dependable strength can be found, however, in a military aggregation containing such questionable elements as the fascist dictators of Spain and Portugal, the Communist dictator of Yugoslavia, the corrupt politicos of Greece and the Philippines, and the war-sickened peoples of France, Italy, West Germany and Japan? Actually, this rush for more alliances reflects growing fear rather than any increase in the nations' sense of security. For the moment, the Russian "peace offensive" has relaxed tension. But if this is rebuffed —and apparently it will be—the nations expect it to be followed by new threats all around the perimeter of the Communist orbit. The only way they can think of to prepare for such a renewal of pressure is by multiplying military alliances. But for nations such as the United States, Canada and Great Britain the point has been reached at which every such new commitment to other nations of doubtful military and political strength is a liability offset by few if any assets. Considering the international problem in strictly military terms and from military premises alone, too many alliances can be as great a source of weakness as too few.

What Are the Limits of Presidential Power?

ALL SORTS of issues are mixed up in the current steel struggle. There is the dispute between the industry and the union over wages. This seems to be one of those cases where there is much to be said on both sides, with a little more on the side of the union than of the companies, but with neither entirely in the clear. Then there is the element of partisan politics, which enters into practically every move made and speech delivered these days in Washington. This is inescapable in an election year. More important, however, is the issue concerning the powers of the President which Mr. Truman's act in seizing the steel plants has brought dramatically before the nation. The seizure headed off what might have proved a catastrophic strike in a basic industry at a moment when all other efforts had failed. Yet it is acknowledged that the presidential seizure had no law behind it. It was, say Mr. Truman's defenders, a justified resort to the "implied powers" of the presidency. Here, surely, is a matter vital to the future of democratic government in this country. What are these "implied powers"? Is there any limit to them? Every schoolchild is taught that this is a government of laws and not of men, and that the Constitution provides for a government of limited powers in which such powers as are not conferred on the federal authority are reserved by the states. This theory breaks down in time of war. Beginning with Lincoln's suspension of habeas corpus in the Civil War, to which large extensions were added during both world wars, there has been a steady expansion of the presidential claim to the exercise of "im-

plied powers." With the nation apparently condemned to live in a state of semi-war indefinitely, Mr. Truman's quickness to claim additional powers of this nature takes on great importance. Especially is this true in the light of his reply to the question, "If it is proper to seize the steel mills, can you in your opinion seize the newspapers and radio stations?" The President, said Mr. Truman, must act for whatever is for the best of the country—and "that's your answer." With, of course, the President himself deciding what is best! We do not believe this is a partisan issue. A Republican president might take a similar position; as president, we fear General Eisenhower would drive this doctrine of "implied powers" farther than has Mr. Truman. But the issue probably has a greater bearing on the future of the republic than any other that will be debated in the coming campaign.

Governor Stevenson Will Not Run

WITH Mr. Truman insisting that the President of the United States must use not only the vast powers granted him by the Constitution but "implied powers" to do whatever he holds for the good of the country, the decision of the governor of Illinois, Adlai Stevenson, not to run for the Democratic nomination gains in significance. Governor Stevenson, while no miracle-worker, is a politician of high type who is making the government of his state something better than a target for cynics and wisecrackers. These reasons lay back of his announcement that he "could not accept the nomination" for president: First, there was his sense of responsibility to an important public task only partially done and to the men he had persuaded at personal sacrifice to take important posts in his state administration. Second, there was his belief that there would be no important difference between his views and those of such possible Republican rivals as Eisenhower and Warren. But third, and most important, Mr. Stevenson shrank from the responsibilities of the presidency, convinced by his experience as governor that no man is capable of measuring up to the requirements of what that office has become. The very fact that Mr. Stevenson could recognize this suggests that he would probably have come closer to doing so than any of the other aspirants. But a decision of this sort reached by a man of this caliber should start thoughtful Americans generally to studying the question: Has the presidency become too big for the capacities of any man? If the dangerous policy of exercising unlimited "implied powers" is added to the responsibility to wield those enormous powers now specifically exacted by law, we believe that Governor Stevenson's conclusion will be that of most Americans. Yet can the drift toward personal government be reversed? There's a question for which there is no easy answer.

Defying the Future In North Africa

ALONE among Americans who have official connections with the United Nations, Mrs. Roosevelt has had the courage to brand our government's action on the Tunisian question for the mistake it was. The course taken by the United States to keep the U.N. Security Council from even listening to charges of French misgovernment in Tunisia, said Mrs. Roosevelt, was a betrayal of our national tradition with regard to the aspirations of subject peoples for liberty. It is true that at the moment Mrs. Roosevelt is not a member of the U.S. delegation to the U.N., and that she spoke as an individual. But she must have been under strong pressure to keep her mouth shut. More honor to her, therefore, that she didn't. She said what badly needed saying. For the fact is that in this Tunisian matter, as in the earlier question of French Morocco, the United States has taken an extremely short-sighted view. We have followed a course which has no purpose but to help provide immediate protection for the airbases the Pentagon is building in the French protectorates in North Africa. The Pentagon argues that we must back France in order that there will be no objections from Paris to the spread of these American bases and no illusions among the native agitators for independence as to what our policy will be if popular riots should threaten the operation of these bases. This may be a defensible position for this year, and perhaps for the next four or five years. In the long run, however, it will prove a policy we will have cause to regret. For when the peoples of North Africa gain their independence, as they will at some not far distant date, they will remember our support of the French colonial regime, and that remembrance will cost us dearly. It was a sad mistake for the U.N. to turn a deaf ear to the plea from Tunis. But in the present struggle for the friendship of other peoples, it was a worse one for the United States.

Missouri Valley Floods Bring More Destruction

ONLY YESTERDAY, so it seems, the nation was being bombarded with appeals for the flood-stricken families and communities in the Missouri valley. As the flood waters raged across Kansas and Missouri last summer the press was filled with indignant or hortatory editorials and statements by eminent persons demanding that something be done. Then the waters went down, the towns dried out, the papers and public leaders turned to other topics—and what happened? Nothing. Why? Partly because the old feud between the army engineers and the reclamation service continued unabated. Partly because old fears revived lest flood-control dams be used to generate public power and hurt the private utilities. And partly because the old opposition of farmers to any plans which might cost them part of their acreage (as though floods don't!) cropped out again. Now with another flood which may prove worse than last summer's rampaging down the valley, there is a sudden revival of the talk about the necessity for action. But we do not expect to see much done. For talk, however informed or impassioned, will not accomplish anything until Congress shows itself ready to sit down with the carefully worked-out recommendations of the Hoover commission and to vote them into effect. And that will not happen until a public demand for such action is created. Where is that demand to come from? How is it to be focused and made articulate? If the churches—through such organizations as the appropriate departments of the Na-

tional Council of Churches and the National Catholic Welfare Conference—and the farm bureaus would get behind such a move, something might happen. But if the talk continues as vague and as unorganized and as frequently contradictory as it now is, it will die away almost as quickly as the flood subsides. Presently, another flood will find this heart of the nation as defenseless as ever.

Protest Chinese Holding Of Many Missionaries

ON APRIL 16, the National Council of Churches raised its voice in emphatic protest against the imprisonment or detention in China of "at least 40 Protestant missionaries" from the churches of this country. It pointed out that 11 of these are held in jail, although they are not prisoners of war, and others are held under house arrest or are otherwise restricted in their movements. The council spoke in behalf of the China committee of its Division of Foreign Missions, which means that it had the approval of 30 leading foreign mission boards. It rightly pointed out that the treatment given by the communist government of China of these missionaries is beneath the accepted standards of civilized society, and asked that they be released forthwith. The churches have been patient for a long time, and they have protested now only because all other methods for securing the release of these men and women of peace have failed. Following the action of the National Council, the department of state said that a total of 62 American civilians are being held in prison or under house arrest in communist China. Of the additional 153 Americans who are still in China, most have been unable to obtain exit visas.

Catholics Aroused On School Issue

WHEN British Columbia's education minister, W. T. Straith, publicly agreed with President Conant of Harvard, who says the growth of private schools is developing a dual system of education harmful to democracy, he was promptly warned that such views may be costly. H. I. Bader, clerical spokesman for the British Columbia Catholic Education Association, warned that the Liberal party could lose Roman Catholic votes in the June provincial elections unless the government changed its policy to one favoring separate schools. . . . An effort to take into account the lessons for missions of what has happened in China is seen in advice recently given by the Division of Foreign Missions of the N.C.C. to boards working in India. Because communism is making gains and nationalism is in the saddle in India, the division recommends to the boards the Indianization of mission staffs and property, development of more voluntary lay leadership, application of Christian conscience to economic and social issues, more ascetic living on the part of missionaries, and review of the policy of taking grants from the government. . . . Yenching University in Peiping was closed on April 18 by order of the communist government. Yenching was the American-endowed university whose president, J. Leighton Stuart, was U.S. ambassador to China until 1949. It has been merged with Ching-hua University, a government-conducted university. . . . Professor T. V. Smith of Syracuse University defended secularism in higher education at a recent meeting of the National Conference on Higher Education in Chicago. He said spiritual values are "too large for the daily preoccupations of men engaged in higher education." He called tolerance a "great moral virtue" which arises almost entirely from a two-party political system. His position was challenged by James C. McLeod of Northwestern University, who said that "spiritual concerns motivated the establishment of most of our early educational institutions and that the preservation of those values must be our concern." Professor Sidney Hook of New York University doubted whether Christianity and democracy are bound up together and asked: "Are the presuppositions of democracy theological?"

Harvard Strengthens Its Divinity School

IT IS NEWS of the first importance when the oldest, the most heavily endowed and in many respects the greatest university in America decides to "revitalize" its divinity school. Its responsible officials, after careful study, declare that the university itself deeply needs "a strong center of religious learning." They see the renewal and expansion of its theological school as essential to that achievement. Consequently The Christian Century is devoting this space in its annual theological seminary issue to Harvard's new interest in religion. To do this we have turned for help to Willard L. Sperry, distinguished theologian and Congregational minister, whose thirty years as dean of the Harvard Divinity School are bearing fruit in this new development.

I

Every true university should not only feel responsible for the character of society but should have a clear conception as to how that responsibility ought to be discharged. At its founding Harvard had the Christian faith as its principle of integration and unity. Dean Sperry points out that the concern which has now brought forth a bold new plan for the Harvard Divinity School was from the beginning implicit in the university's life. He recalls the famous lines stating why Harvard was founded, as reported in *New England's First Fruits*, which was published in London in 1643: "After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the civill government: One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

The university had as its major purpose from its beginning the proper training of the ministry. Other purposes served by the university might have been questioned, but this aim was specifically designated as the intention of Harvard's founding fathers. It was not until 1816 that the

divinity school was organized as a formal graduate department of the university. In its inception undenominational, the school veered in the direction of Unitarianism for a half-century. But since 1880 the school has been loyal to its constitutional provision that "every encouragement be given to the serious, impartial and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians be required either of the students or professors or instructors." That is a good basis for theological education for an ecumenical church, as Dr. Van Dusen points out in his remarkable article in this issue. Eight denominations are represented on the present faculty at Harvard, and its present student body of around 120 comes from over a score of different Protestant denominations.

Financial difficulties consequent on a small endowment for the school caused the Harvard Corporation to appoint in 1946 a commission of persons from outside the university. Dean Sperry says that the commission was asked "to review the whole history of the school, to analyze its present situation and to propose plans for its future." The dean continues:

"That commission consisted of John Lord O'Brian, J. Seelye Bixler, Ernest C. Colwell, H. Harry Cotton, Reinhold Niebuhr and Palfrey Perkins. The commission met monthly in New York and in due time reported to the president and fellows that the school could not simply 'be patched up,' and that Harvard should attempt to establish a 'new center of religious learning.' Their report anticipates an ultimate endowment of $7 million, to which the university shall contribute $1 million, a faculty of 25 professors and instructors, and a student body of perhaps 300.

"The recommendation of the commission has now been accepted and approved by the governing bodies of the university and announcement of plans looking to its realization have been appearing in the press during the last few weeks. Three or four senior members of the faculty are already overdue for retirement and must be replaced in the near future. President Conant has invited the following persons to serve on an *ad hoc* committee to recommend the names of a new dean and various professors and they have all accepted: Bishops Angus Dun and G. Bromley Oxnam, President J. Seelye Bixler, Chancellor Harvie Branscomb, Henry Sloane Coffin, Harry Emerson Fosdick, Reinhold Niebuhr and Charles Edward Park. The diversified nature of this committee should insure a fully interdenominational slate of possible candidates for appointment."

II

It is entirely commendable that in assembling funds for a revitalized school Harvard has stipulated that no money will be solicited and none accepted which carries with it any denominational or theological commitments. "Donors must trust the university," says Dean Sperry, "to administer their gifts upon a nonsectarian and interdenominational basis, and in accordance with its own liberal tradition of academic freedom." On this basis of freedom, the new divinity school will stand on an equality with other departments of the university. In this respect its position will be similar to that of Yale, Union and Chicago.

What is the new school to do? First and most important, it will give its students the best possible training for the parish ministry. John Lord O'Brian, the Washington attorney and Episcopal layman who is chairman of the endowment fund for the divinity school, says that the "first purpose" of revitalizing the school "is to strengthen the school for the training of ministers through a three-year course for college graduates, leading to the usual degree. This is in the belief that a strong ministry is one of the bulwarks of America, that an interdenominational school in a great university is a highly suitable place for the education of ministers, and that Harvard should do its share in this work." This is probably not intended as a complete description of the function of the Christian ministry, or even of its most important purpose. But it is reassuring to know that Harvard recognizes a continuing obligation to carry on, even as a secondary aim, the purpose for which it was founded.

It is the task of the divinity school so to train the minister that his is the voice of Christian hope in a time of general despair, of faith in a generation given to paralyzing doubt, of love in a period of festering hatreds. His is the responsibility for the cure of souls, for the conversion of sinners, for comforting the sorrowing, for raising up the fallen. His is the stern duty to wage unceasing war on evil. His too is the task of lifting up the eyes of men to the vision of their high destiny as sons of God, of liberating captive minds and spirits, of contending with all the powers of wickedness for the soul of the nation and the world. In undertaking a new program for training ministers, the front-line soldiers of the Kingdom of God, Harvard has shouldered no easy obligation. It will need to draw on all the sources of Christian history to discharge it faithfully. It will also have to explore and expand contemporary advances in theology, ethics, psychology and social relations.

III

In addition, the new plan for the divinity school provides for "a strong center of religious learning." Mr. O'Brian says that "this would be done through assuring the presence in the university of a distinguished group of religious scholars and leaders, and through an advanced department of the school to which students will come from all over the world to qualify for advanced degrees." In recent years theological students have been coming to America from the lands to which our religious leaders used to go, since their ancient schools have suffered depletion through war and other disturbances. An important secondary function of leading theological schools, whose ranks Harvard hopes once more to join, is to train teachers for Christian colleges, for chairs of religion in secular schools and for other positions which advance Christian scholarship. Harvard seeks to strengthen its contribution in this field. Harvard Divinity School graduates are already teaching in more than thirty American institutions of higher education; so this will be no new departure.

As this development is a result of the concern of the university for a stronger religious outreach, it may be pointed out that it in turn will enrich the university. It would be impossible for Harvard to develop a strong center of religious learning and not have it affect all other kinds of learning. This is as it should be. At the same time the divinity school and through it the Christian com-

munity in America will benefit from religious influences in other faculties. "Harvard's concern for religion has never been confined to its divinity faculty," Dean Sperry reminds us. "In some ways, the work of its philosophy department has had a much wider religious influence. It is doubtful whether any single group of men in any American institution has contributed more to the positive and constructive religious thought of America than the Harvard philosophers of the last half-century. It should suffice, in defense of this thesis, to cite the names of James, Royce, Palmer, Perry, Santayana, Whitehead and Hocking. Their writings have spread through all denominations and done much to dignify and fortify the cause of religion in America."

Dean Sperry concludes: "The present plans for the development of the divinity school have in mind, therefore, the total and very genuine concern of the university as a whole for our religious thought and life, even if it is not always formulated within the doctrinal boundaries of any one denomination. More especially this bold plan has been announced just at a time when there is widespread suspicion that our American universities and colleges are more concerned for the natural sciences than for the humanities in general and for religion in particular. The university knows full well that emphasis ought to be made in behalf of the moral and spiritual issues of our troubled time and has taken this concrete way of affirming that conviction. Early responses to the plan indicate a widespread thankfulness that Harvard has chosen, just at this troubled moment in our history, to go on public record as a spokesman for all colleges and universities, in behalf of the cause of religion."

The Age of Investigations

EDITOR THE CHRISTIAN CENTURY:

SIR: There is an old story that comes to my mind nearly every morning when, as a penance for my sins, I read the newspaper. Have you ever heard of the two hunters in India who went out to kill a man-eating tiger? In the jungle they came across one face to face, and they did not like his face, at a distance of ten feet. Fortunately, the tiger turned into the underbrush. One of the trembling hunters had a bright idea. He said to the other trembling hunter, "You go ahead and see where he went to. I'll go back and see where he came from."

The hunter who elected to go back into the past rather than into the dangers of the future chose the better part. Yesterday is always a lot safer hunting ground than tomorrow.

That ancient story could well serve as a motto for the major part of the activities of Congress for the past two years and today. Many senators and representatives have been far more concerned—frantic is not too strong a word—to investigate the past, particularly when it might be bent around to partisan political advantage, than to grapple with the issues and dangers of the future. The hunter who went back to "see where he came from" has become the patron saint of our legislators. We are in an age of investigations, and the 82nd Congress is going out for a new high record. Since it convened January 3, 1951, this Congress has instituted 225 distinct inquiries beyond its regular routine work. More than 60, resumed or begun since January 1, 1952, are still active. Funds up to $4,100,000 have been authorized for the merry-go-round. More than a score of additional investigations, calling for more than $900,000 in new money, are pending. On with the dance!

Of course, some of these are needed investigations into corruption and crime. But many of them, in the words of Thomas B. Stanley, chairman of the House administrative committee, "have a slight [*sic!*] political tinge, or in some cases seem to be the grossest tomfoolery."

So we pour out the golden stream. One congressman discovers that in 1937 Professor Whosis declared himself in favor of the republican government of Spain in opposition to the Franco rebellion. He jumps excitedly to his feet: "I move you, sir, that we appropriate $100,000 to investigate what this black Benedict Arnold Whosis said fifteen years ago." That is not exaggerated. A leading count against many citizens on the "list" of subversives is that in 1936-39 they were opposed to Franco, Mussolini and Hitler in their fascist conquest of Spain. Hitler and Mussolini are dead, but Franco is now our buddy, so let's investigate. It is discovered that Mr. Whatshisname asserted in 1941 that the Chiang Kai-shek regime in China was tainted with corruption. Bang! Another investigation!

In days of crisis there is so much piffling employment. Dr. Frederick D. Grant recently told in the *Churchman* of a great occasion in his college days:

> When the dormitory burned, we had to rescue the biggest, stoutest man in the senior class; at the last minute he had gone back to the closet off his bedroom to salvage a bag of hickory nuts that had broken and spilled all over the floor. We got him out just before the roof fell in.

That is it. The roof is on fire, but we must gather up the hickory nuts! Open another investigation, perhaps on charges of Senator Jenner of Indiana that General Marshall is a fellow traveler. Extend Senator McCarthy's time. But, in all justice to him, we must give him credit for the funniest joke of the year—his yelling protest against being "smeared" by *Time*. We have so little gaiety these days that we ought to be thankful for the headline, "McCarthy Protests a Smear."

How about much more time devoted to getting a better focus on the future?

Macaulay once indulged his fancy in picturing a New Zealander sketching the ruins of London. That has not seemed so fanciful since 1941. If the bombs fall on America, will the three survivors organize themselves into an investigating committee?

Yours,

SIMEON STYLITES.

Theological Education for an Ecumenical Church

By Henry P. Van Dusen

THE IMPRESSION is widespread that, among educational institutions of all types, the most traditional and the least hospitable to proposals for change are the theological seminaries. Few theological educators would venture to deny the charge. If one were to place in parallel columns various instruments of education (theories, curriculums, equipment, methods, staff) at the several levels (kindergarten, grammar school, high school, college, graduate and professional schools), and then make a comparison of the different instruments at the respective levels as between 1902 and 1952, does anyone question which type of institution would show the least change over the fifty years? In educational practice at least, the divinity schools are the great conservatives.

It is important to remember that pressures upon the seminaries for change arise from two different sources, and that the proper response of the seminaries should be correspondingly different. One set of pressures comes from the secular world which surrounds them, including the world of secular education. The other set comes from developments and needs within the Christian churches themselves.

I

To every trend within general education which offers promise for their task, the seminaries should be openmindedly, though critically, responsive. But with these pressures we are not now concerned. Are there developments within the life of the churches which urge fundamental re-examination of the philosophy, content and method of theological education? I believe that there are two such main developments, that they are closely related, and that each independently and especially both together present to the seminaries a quite new *Christian* situation and require of them fundamental reorientation of their programs. These two developments are the dual aspects of ecumenical Christianity.

It is important to be clear as to what is meant by the phrase "ecumenical Christianity." The ecumenical movement is the total effort of Christians of varied traditions and loyalties to join forces, in order more adequately to discharge their total task and fulfill their total responsibility throughout the whole world. The bifocal character of the ecumenical movement is suggested in this inclusive definition. It unites the enterprise of Christian missions and the effort for Christian unity. Historically, this broader interpretation is correct. Moreover, almost every major type of achievement in Christian unity has had its earliest, largest and most notable expression within the life of the younger Christian churches, born of the missionary movement. Thus Christian unity is the fruitage of Christian missions. Logically, the world mission might have been expected to appear as the child of a world church. Actually, the relationship has been the reverse.

What are the implications for theological education? Is it too harsh to suggest that, for the most part, the seminaries are hardly aware that there is such a question? Certainly no adequate attempt has yet been made to spell out the answer.

Thus far the ecumenical movement has been largely the creation and the enthusiasm of the leadership of the churches. It is however a notable fact that it does command the convinced allegiance and firm support of most of the most far-visioned and influential leaders of most of the communions. The great question for the days ahead is, Can the ecumenical movement achieve "grass-rootage"? Can it become a living reality in the knowledge and conviction of grass-roots Christians and in the practice of grass-roots churches? Just here is the responsibility of the seminaries. It is they who will train the ministers of grass-roots churches which, in turn, must educate grass-roots Christians.

What is required is that theological education in its every aspect be recast within the enveloping reality of world Christianity, both as world mission and as ecumenical church. That implies a thoroughgoing reorientation both of the general philosophy and framework and of every major discipline. It implies that every one of our theological colleges, whether denominational or interdenominational in sponsorship, should regard itself, with new seriousness, as a training school for leadership not of a particular communion but of the one universal church of Christ.

Most communions baptize into the universal church of Christ. We employ the same historic trinitarian baptismal formula, given to us all from the days when the church was one and was intended never to be otherwise. Many look forward to the day when Christians will acknowledge membership simply in "the Church of Christ," and even to the earlier day when they will hold provisional and intermediate membership in "the Church of Christ: Lutheran," "the Church of Christ: Methodist," "the Church of Christ: Presbyterian," and so on. In loyalty to that goal, and as a concrete means toward its fulfillment, should we not all *now* train men for the "ministry of the Church of Christ," and for no other?

II

Let me suggest specific implications of ecumenicity for the seminaries at three levels. First, what does it imply for the educational program? Obviously this education should be two-sided. It will have to deal with the historical development and present realities of the ecumenical movement itself, and also with the history and present riches of Christian traditions other than our own. The first should

aim to bring seminary students fully abreast of this many-sided development which some scholars regard as the most signal achievement of Christianity through the centuries. The second should undertake to broaden and deepen theological students' comprehension of the causes, evolution and validity of the diversities in theology, polity and worship which constitute the realities of ecumenical Christianity today.

With respect to curriculum, this means not merely that courses in the history and present reality and problems of world Christianity in its two aspects should take a central place in every student's required program of study, but also that each of the traditional subjects should be recast in that perspective.

It is ground for satisfaction that the boldest advance in that direction is being pioneered by one of the oldest and most traditional of the denominational institutions, under the leadership of a man who is at once a trusted spokesman of his own communion and a foremost statesman of ecumenical Christianity. Princeton Seminary has created a new subject of theological study, has baptized it "Ecumenics," has inaugurated it not as "one more" department but as the keystone of its educational arch, and has entrusted its development to the seminary's president. President John Mackay says of this "emerging science of ecumenics":

> Ecumenics is the science of the church universal. It is the science of the divine society, as sociology is the science of secular society. It deals specifically with the nature, functions, relations and strategy of the ecumenical church. While church history treats the church as an object of study and deals with it retrospectively, ecumenics treats the church as a subject of action, a contemporary militant reality which is making history. Its gaze is prospective, and it is supremely interested in strategy. . . . As regards strategy, ecumenics is concerned in a major way with defining and promoting the principles of spiritual growth, and those attitudes that most truly express the genius of the Christian religion and the will of God, in their bearing upon the life and activity of the Christian church in its worldwide aspect.

With respect to church history, Kenneth Scott Latourette has urged that it be reformulated as the chronicle of the expansion of Christianity—a world movement seeking to become a world church. He declares:

> We are in great need of a fairly thorough reorientation in our study of the history of Christianity. That is the next and urgent task in this important field. As traditionally presented by most historians, what is generally termed church history gives a distorted view of the course of Christianity and of its place in the human scene. What is required, and required by the facts, is a change of focus. The change of focus which is demanded is so radical as to be almost revolutionary. It must take three forms. First, it must broaden the view of the student in such a fashion as to embrace the entire history of Christianity rather than confine itself only to the Christian church. [By which he means, I take it, that it must include the influence of Christian ideas and persons upon the whole of human culture.] Second, from the very beginning, instead of being centered upon the Occident and especially upon Europe, the field of vision must be made to take in all the human race so that in each period Christianity is viewed as belonging to the ongoing stream of the history, not of one segment of the human race, but of all mankind. Third, as an important corollary of the second alteration in perspective, much greater emphasis must be placed on the last four centuries and especially on the past century and a half, for, seen against the background of the world as a whole, it will become apparent that Christianity has been a growing, rather than a waning force in human history.

If I may venture a footnote, the history of the church since the Reformation should be presented, never as the story of a particular tradition or denomination, but always as the chronicle of the sweep of the entire Christian movement, with the development of the particular communion of one's personal allegiance as one among many parallel and related developments.

III

By the same token, Christian missions, which now holds an incidental and precarious position in so many seminary curriculums, an addendum to the main subject matter, should move to a place of unchallenged centrality. It should be presented as the key to church history, the seedplot of Christian ecumenics, and the growing edge of Christianity's most vigorous and vital impact upon the world of today and tomorrow. It commands attention and devotion far more urgently than the traditional instruments of perpetuating familiar parish activities. More important, missions should be set forth, never as the work of a particular communion, but as the story of the entire Christian world mission in all its sweep and range, its variety and comprehensiveness, its diversity yet interdependence, as a single movement. No wonder missions as often presented make so little claim upon the imagination and enthusiasm of church members and upon the life-devotion of young ministers! All they are asked to read is their denominational missionary magazine, which confines its contents to that church's work. As well attempt to play a great symphony upon a single instrument, whether fiddle or flute. The glory of the Christian world mission is not to be discovered in this or that particular project, in one or another mission, in this or that geographical area. It lies in the Christian world mission in its entirety, made up of thousands of individual pieces of work, advanced by scores of separate missions in a hundred different lands. So it must be seen to be truly understood. So it must be known to win full appreciation and allegiance.

Finally, let us approach the most delicate of all subjects of theological study, the citadel of particularism and prejudice—systematic theology. Theology should present always the universal Christian faith, never the teaching of a particular communion. It should deliberately employ textbooks written by theologians of all the major traditions, as variant expositions of a common theme. It should also acquaint students with the cherished convictions of each principal tradition, pointing to what they themselves would consider most distinctive and most important, and searching for truths lying within essential Christian faith which others have neglected and they have reclaimed. Systematic theology should be so taught, not primarily in order to nourish ecumenical Christians for the next generation, but because that is the true logic of Christian belief. But such teaching would, as a by-product, train ministers for the one universal church of Christ.

The second requirement for ecumenical training is coordination and cooperation in the activities and programs of the seminaries themselves. There are unlimited, and thus

far untried, possibilities in cooperative planning and coordinated timing, with promise of enrichment and empowerment to the individual participating schools. To cite two illustrations:

Most communions designate a theological education Sunday when effort is made to focus the attention of all their congregations upon the great task of training their future leadership and, often, to solicit special support for their seminaries. Why should not all the communions agree upon the same day for this special emphasis? By doing so they could coordinate their publicity and gain the attention of virtually all American Protestantism for this basic common task. Similar coordination might be effected in recruiting.

Again, is there an appropriate place for "division of responsibility" in specialized spheres of ministerial training? The foreign mission boards have taken a step in this direction by designating certain schools as specially equipped for training missionaries for certain geographical areas or certain types of work. Might a similar plan for areas or types of leadership in the work of the church at home have value—the recognition of some schools as specialists in training for the rural pastorate of all denominations, of others for the radio or television ministry, of still others for service with students, industrial workers, soldiers and similar groups? It will be noted that these suggestions involve no qualification whatever of the full autonomy of the individual seminaries and communions.

Finally, it is possible that the time has come for a more thoroughgoing pooling of resources within certain limited areas and for defined ends, springing from the recognition that there are some things which can be better done unitedly than separately. This is a lesson which wartime experience should have taught us. Then, separate approaches to government in behalf of theological students were impotent; conversely, a united approach was singularly effective. The same principle holds with respect to any future approach, not only to government but to any other agency outside the denominations. For example, I am persuaded that we shall succeed in claiming sizable support from foundations for the training of a more adequate and worthy Protestant leadership only if that cause is presented as a single task.

What is here proposed is a delegation of specified responsibilities to an agency or agencies representing all the seminaries, closely parallel to the pooling of resources and limited powers which has already been made by the communions in the National Council of Churches and its subsidiary bodies. Let it not for one moment be feared that such a development, properly cautious, tentative and thoroughly democratic, would threaten to invade the "sovereignty" of individual institutions or work to the disadvantage of those which happen to be smaller or more conscious of their distinctive loyalties. On the contrary, it would work to the advantage of each, and most of all to the advantage of those of modest size and special character.

In fact, such a plan involves hardly more than the translation of the comunity of interest, purpose and need which is already a living and enriching reality in the American Association of Theological Schools into the realm of the practical discharge of common responsibilities. In this association there already exists a reality which might be designated "the Protestant Seminaries of North America." Has the day arrived when that already existing reality might well take recognizable form, and so present to the public the single overarching claim of a more adequate and truly Christian Protestant ministry for tomorrow?

Recover Our Protestant Heritage!

By Richard C. Wolf

FOR SOME YEARS thoughtful Americans have been concerned over the widespread failure of the public to evidence a knowledge and appreciation of our own national history and culture. Nowhere has this absence of the historical sense been more noticeable than among American Protestants. Chaplains in the armed forces repeatedly complain that Protestant soldiers show an alarming ignorance both of the basic concepts of Christianity and of the history and character of their own churches.

This deficiency is apparent even to foreign visitors who scrutinize the American scene. As one of them put it recently, "American Protestants have no sense of historic continuity with the Christian church at large. Even stranger, they seem to have no understanding of the history of the church in their own land." While this indictment may be overly strong, it nevertheless underlines the problem. American Protestants in general do not know their history, either of the church or of their own denominations. This is bad for us. It has its effect throughout the world as America increasingly trains theological students who come from abroad.

Among the causes which may be advanced as contributing to the creation and perpetuation of this deficiency, none is of more crucial importance than the failure of our theological schools to train a ministry which is intelligently versed in the history of the Christian church in America, especially with regard to its place, function and impact in the culture at large. Church leaders who are historically uninformed and unappreciative cannot possibly lead their people into a fuller understanding of their lineage and heritage.

A careful analysis of the offerings of representative divinity schools provides striking evidence of their failure in this matter. So marked is the deficiency revealed that it lends authority to Arthur Cushman McGiffert's assertion: "A major scandal in American theological education has been the inadequate attention given to the understanding

and interpretation of our own immediate cultural background."

This article presents the results of a study of 21 American theological schools, selected in order to provide the widest possible coverage both geographically and denominationally. Six of the 21 are "interdenominational," "nondenominational," "undenominational" or "ecumenical" schools—namely, the divinity school of the University of Chicago, the divinity school of Duke University, the Pacific School of Religion, Union Theological Seminary in New York, Yale Divinity School and Andover Newton Theological School. Among them they cover New England, the south, the midwest and the Pacific coast.

Denominations Represented

The Baptists are represented by the Colgate-Rochester Divinity School for the American Baptist Convention and the Southern Baptist Theological Seminary of Louisville, Kentucky, for the Southern Baptist Convention. The Methodist schools selected are the Boston University school of theology, Garrett Biblical Institute, and the Perkins School of Theology at Southern Methodist University. Representing the Lutherans are the Lutheran Theological Seminary at Gettysburg, Pennsylvania, for the United Lutheran Church in America; the Evangelical Lutheran Theological Seminary, Columbus, Ohio, for the American Lutheran Church; and Concordia Theological Seminary for the Lutheran Church—Missouri Synod.

The Presbyterian schools selected are Princeton Theological Seminary and McCormick Theological Seminary, Chicago. The Protestant Episcopal Church is represented by the General Theological Seminary in New York and the Protestant Episcopal Theological Seminary at Alexandria, Virginia. The Brite School of the Bible of Texas Christian University represents the Disciples of Christ; the Theological Seminary of the Evangelical and Reformed Church at Lancaster, Pennsylvania, represents that church; and Bonebrake Theological Seminary at Dayton, Ohio, represents the Evangelical United Brethren Church.

In the selection of schools, the sole departure from objectivity was the deliberate attempt to choose those schools which offer the most, rather than the least, in American church history. The accompanying table gives the schools studied and the status of the courses they offer in this field.

From this it is clear that the bulk of our Protestant clergy are being turned out of the theological schools with practically no knowledge of the religious history of their own country. The facts are inescapable. Of 292 courses in church history offered by the schools studied, only 5 are required general courses in American church history. American theological education is neglecting a most important phase of instruction.

Not Enough 'Demand'

It is imperative that some explanation be sought for this failure on the part of the schools. Several explanations have been advanced, and they deserve attention.

Perhaps the explanation most frequently given is the matter-of-fact assertion that there is insufficient demand for American church history among the students to justify the employment of adequate teaching personnel and the inclusion of any considerable number of courses in this area in the curriculum. The truth of this assertion is beyond contest. By and large in schools where such courses are not required, the offerings in American church history go begging for students.

One must question seriously, however, whether or not the lack of student demand justifies the serious limitation of such studies. It can be interpreted as an indication of the necessity of action in quite the opposite direction—vigorous, intelligent action aimed at developing among the students a mature concern for and interest in the Christian community as it has come into being and continues to exist within the American community.

It may be in order to point out that lack of demand for the "systematic" theological regimens among the students of a generation ago was allowed to jeopardize seriously the

School	Church History Courses Offered	American Church History Courses Offered†	Church History Courses Required	American Church History Courses Required†
University of Chicago, Federated Faculty	22	9	4	0
Duke Divinity School	20	8*	3	1*
Pacific School of Religion	14	3*	1	0
Union Theological Seminary	23	2	2	0
Yale Divinity School	12	5	1	0
Andover Newton Theological School	10	3*	3	0
Colgate-Rochester Divinity School	7	2	3	1
Southern Baptist Theological Seminary	7	1	2	0
Boston University School of Theology	26	3	3	0
Garrett Biblical Institute	14	2	2	0
Southern Methodist University, Perkins School of Theology	19	4	1	0
Lutheran Theological Seminary, Gettysburg, Pa.	9	2	4	2
Capital University, Lutheran Theological Seminary	13	5	10	4
Concordia Theological Seminary	16	1*	7	1*
Princeton Theological Seminary	18	5*	1	0
McCormick Theological Seminary	9	3	2	0
General Theological Seminary	16	1*	5	1*
Protestant Episcopal Seminary, Alexandria, Va.	7	1	7	1
Texas Christian University, Brite School of the Bible	13	4	3	1*
Theological Seminary of the Evangelical & Reformed Church, Lancaster, Pa.	8	2	5	1*
Bonebrake Theological Seminary	9	2	4	2
Totals	292	68	79	15

†—Where no *, a full-coverage course is included.
*—Partial-coverage course or courses only.

position of pure theology in our divinity schools; or that, had it been left to student demand, work in the linguistic phases of biblical studies might well have disappeared from our curriculums. In both these instances heavy damage has been averted by well planned efforts to convince the students of the importance of these phases of their training. One is inclined to inquire in what respects an adequate knowledge of our own cultural and religious situation is of markedly less importance than theology and biblical languages.

'Indifference' No Bar

A second explanation offered for our inattention to this section of theological education is indifference. We do not seem to care particularly whether we are intelligently versed in our historical and cultural background or not. Indeed we do not seem sufficiently concerned to weigh our attitude in terms of whether it is detrimental or not.

We refuse to tolerate indifference so far as general American history is concerned. Some of the states now require by law that American history be taught in the public schools. Others require all public school teachers to take and satisfactorily complete courses in American history. At least one state, Pennsylvania, requires a course in the history of that commonwealth. Our colleges and graduate schools to a large extent have been the scene of a revival of interest in American studies. Our theological schools likewise can create a new interest in the history of Christianity in this country.

Is the Field Too Limited?

A third explanation offered is that this field is so limited in scope as not to justify more than passing and partial attention. But for practical purposes it is no more limited than the field of general American history, which is receiving major attention from many sources. Granted that it may be limited by spiritual, ecclesiastical and intellectual boundaries; nevertheless it is no less restricted than are the studies in other phases of American history. Indeed it is increasingly being recognized that our religious heritage is an inseparable ingredient of our political structure, cultural patterns, intellectual systems and economic forms. If these areas deserve the emphasis currently given them, then the study of the place and function of the Christian church in the American scene would seem to be worthy of adequate treatment somewhere in our educational scheme.

A fourth explanation frequently advanced is that we American Christians suffer from a severe inferiority complex. We are unfavorably conscious of the short span of years covered by our religious history in contrast to the ages which have gone into the making of the church in the Middle East, Europe and England. We are disturbed by our relatively fragmented and sectarian condition when placed over against the comparatively unified and integrated Christian communities which we see elsewhere. We are aware of the fact that America has produced too few top-flight religious thinkers and outstanding theologians. We feel a type of detachment from the great stream of the life and work of the church at large both in the historical and in the practical sense. This leads us to depreciate our place, contribution and importance in the whole structure of Christianity.

On the other hand, it is said that the exigencies of the world situation have placed us in a position where we may properly consider ourselves the great bulwark of the Christian faith. The world Christian community looks to us for leadership, guidance and cash. In such a time of crisis we tend to think that the past is unimportant; the immediately important thing is that we play our role now effectively. But this too is an error. It matters a great deal how we got where we are.

It is obvious that neither of these attitudes is likely to conduce to the study of American church history. It is correspondingly obvious that the errors in judgment which have created those attitudes can be corrected only by precisely such study.

We are in need of a complete and systematic rethinking of the training of Christian leadership. Is the history of American Christianity to remain a stepchild, not recognized in its own right but appended at the tag end of a general survey of the history of Christianity? Are we going to continue to train a ministry uninformed about and indifferent to both the history of the church in America and the implications of that history for the immediate welfare and functioning of that church? The reasons we cite for our failure thus far to do the job, under analysis sound remarkably like excuses.

We must find ways to give a fitting emphasis to our own religious culture in our theological education. We must develop the program and courses which will provide the church with a ministry at once understanding and appreciative of the Christian church as it exists in America today —its origins, its processes of development, its patterns and, in measure, its future. This is of significance for the world as well as for ourselves.

Until these steps are taken, we shall not be able to create an American Protestant community which is intelligently and pragmatically aware of its own history and genius. Until these steps are taken, we shall not be able to understand and implement the place and function of this community in the life and work of the church at large.

My Calvary

I WOULD have sunk beneath my cross
But in the dust there lay
The imprint of Another's foot
Along the ancient way.

I would have fallen to the earth
But that a sharp-edged stone
Was blood-red, where Another's feet
Had trod that way alone.

I would have fainted at my task,
Gone down in sore despair
But that a scent of wormwood
Spread subtly through the air.

I would have died of loneliness
In darkness' awful deep,
But far ahead a radiant form
Illumined the rugged steep.

JESSIE E. WILLIAMS.

Building 'The Seminary Family'

By Wesner Fallaw

A THEOLOGICAL SEMINARY, as a seedbed for spiritual leaders, must look to its philosophy of operation for intimations of what the ideal and function of the Christian churches are to be. A course of studies is but part of the educational experience, which must always be viewed as embracing a larger meaning than that found in classroom, subject matter and course credits. Democracy in theological education requires that student and professor cooperatively pursue knowledge and meanings consonant with intellectual discipline and Christian grace. When student and professor are partners in discovering the meaning of the Christian gospel, there can be no imposition of the latter's mind and purpose on the former. When the neophyte is forced to bend his will to the professor's, neither democracy nor fellowship can abound. What the seminary should seek is a true fellowship of learning.

Seeking a Fellowship of Learning

To this end the professor invites the student to use him—a reversal of the academic custom that finds a student's mind misused by a professor who seeks to drive the student to meet the requirements of a given course. This latter standard is conducive to dull or negative learning and curtailment of fellowship, whereas the teacher's intention to permit a student to work freely toward his fullest intellectual development—to which the professor ministers as a servant and friend—establishes the conditions that can make learning a thrilling and spiritually gracious experience.

Theological education is professional education, as Hugh Hartshorne and Milton Froyd have insisted. Professional education calls for a break in the secondary and collegiate processes that have focused mainly on liberal education. In liberal education there may be, with some justification, an emphasis on knowledge for knowledge's sake. But in theological education, designed to aid prospective Christian ministers to grow into competent leaders for the purpose of advancing the Kingdom of God, knowledge necessarily has to be functional; it must prepare for the parish leadership which is to follow. Parish leadership calls for pastoral workers who can intrigue laymen to take part in their own educational growth, for this is basic to spiritual development. The parson whose theological experience has been narrowly confined to traditional patterns of authoritarian academic training can scarcely be expected to know how to foster the educational growth of his laymen. But the parson who has had the benefit in seminary of participating in a fellowship of inquiring students and professors has within his grasp definite clues for encouraging the educational and spiritual development of laymen as they learn to carry forward God's will with respect to the Kingdom among men.

It is a healthy sign when the theological community refers to itself as "the seminary family." The total life of the seminary family is a more potent educational factor than the lecture hall, the seminar or even the chapel. Whether in the kinship family or the seminary family, financial matters have major educational, ethical and spiritual significance. If the seminary community really intends to be a family, it will use finances as a means to advance the development of its members—and to advance the Christian understanding of the use of money by students who are to be ministers—as definitely as the modern family educates growing children for responsible financial conduct.

'The Seminary Family'

Just as the family openly discusses money—its earning, spending and investment—so the seminary family, including trustees, administrators, professors and students, will examine the facts about the fiscal resources and needs of the institution. A policy of this kind will go far toward correcting the comfortable and somewhat irresponsible withdrawal of professors from mundane affairs, while tending at the same time to offset the traditional pauperizing of students who do not, even now, have access to enough facts to warrant their voluntary assumption of a larger share in supporting the seminary budget by paying their way as fully as they are able. Furthermore, open study of finances will bring students and faculty into closer and more intelligent fellowship with administrators and trustees.

Certainly care must be exercised to prevent disruption of scholarly work by students and teachers. Yet the extremes of ignorant chatter about seminary money affairs and excessive preoccupation with the budget by students and faculty can both be avoided. A sensible approach to the problem of intelligent participation in fund-raising and financial expenditure would establish a faculty-trustee committee on fiscal policies, and allocate to the existing student-faculty committee the right to study the seminary budget and to make recommendations regarding practical and ethical means for enlarging endowment, increasing current giving, re-examination of student fees, and more.

Practical Gains Available

Two basic values inhere in these proposals. Morale throughout the seminary community is thus heightened, and students learn to be discerning in money matters against the day of their executive leadership in the churches. The possibilities are almost unlimited for tying in courses on pastoral leadership and administration with budgetary committee work while in seminary.

Pastors who now look back on the inadequacy of their seminary training for parish administration may well urge their seminaries to undertake something akin to the above proposals. And seminary administrators, who are rightly concerned about the proclivity of students to hold out an open hand for three years for all they can inveigle the seminary into giving them, should consider carefully the evident need for educating students as to the fiscal situation of their institution. Beyond the mere supplying of

facts and the opportunity for open discussion, there remains the desirability that trustees and administrators take students into a responsible partnership where fund-raising and expenditures are involved.

The seminary family relationship is itself vastly more promising of better student understanding (and faculty understanding) of Christian stewardship than seminary leaders have perceived. And this family relationship can be experienced to the full only as fiscal policies are examined by all members of the family. That the student so trained in seminary will be a better parish leader seems indisputable.

Toward a Philosophy of Theological Education

In a recent doctoral thesis at Harvard, Professor John M. Billinsky of Andover Newton Theological School finds that seminaries are operating without a philosophy of theological education. To remedy this lack it would seem wise for a seminary to view itself as a Christian community, an organic whole, in which there is full and free communication among students, faculty, administration, maintenance staff, trustees and supporting churches. This communication is preliminary to formulating a democratic administrative policy appropriate to a Christian fellowship and to the genius of Protestantism. Administration will be subordinated to the basic purpose and philosophy of the seminary as a family and a Christian community.

Clarification of responsibility will ensue. It may be said, briefly, that investments and other properties usually will be entirely the responsibility of trustees. Promotion of the school and business details, together with leadership in policy making and personnel matters, fall to the administrative officers. Selection of the curriculum, nominations and recommendations with respect to teaching personnel, broad participation in reviewing and carrying out the purposes of the school, along with guidance of students, belong to the teachers. Classroom participation, campus morale, adaptation of curriculums, planning sessions with teachers, administrators and possibly trustees, constitute the sphere of the students.

When Students Participate

It should be added that morale, instances of confusion, presumed or actual cases of injustice, are anybody's business. Instead of being censured when they ask for conferences for the purpose of investigating an alleged case of inequity, students should be congratulated—provided of course that they are Christian gentlemen both in motive and in conduct as they undertake the investigation. There are times when students should make janitors' wages their business. And happy is the seminary where there is no intimidation by the business office, where students and administration confer, seeking facts and solutions for their common problems.

Democracy in educational administration tends toward wide and responsible participation by all persons associated with a given institution. The idea of having particular areas of function is retained by the democratic school, but sturdy effort is made to enable each participant to see the whole enterprise. In practice it may occasionally appear that students are trying to interfere with faculty prerogatives, that teachers are inclined to encroach on trustee territory. But no one, in the democratic fellowship of learning, desires to usurp power; rather, the disposition is to share authority. This is the meaning of democracy in any sphere. And this is the surest promise that *esprit de corps* will be achieved, that persons will develop, that the institutions will increase in educational effectivenes.

Relations with the Churches

Especially does the seminary need a clear policy for its relationship with its constituent churches. Here administrative function and educational philosophy meet in serving the church of Christ.

Dean Walter Muelder of Boston University school of theology has said that it is the business of a seminary not to follow but to lead the churches. A principle of leadership education, rooted in the apprenticeship idea, reminds us that students will lead their future churches just about as they see ministers under whom they do field work leading their churches. It is not the verbalizing of classroom theorists that has greatest influence in training the apprentice; it is the way the pastor performs in the parish where he gains experience as an intern that counts most decisively with the novice. This suggests the need for a seminar-and-job analysis approach by the seminary to the pastors whose churches join in supervised field work.

Moreover, as field work supervisors give way to consultants, both churches and student workers gain a sense of solidarity with the seminary faculty. As consultants, professors visit the student worker the better to assist him with his professional development; they also become, in a limited way, staff consultants to the churches cooperating with the field work program. In turn, the ministers in these churches achieve the status of seminary tutors in the practical fields.

So much for outpost churches. The churches inside the immediate seminary community, in which professors hold membership, ought to be models in spirit, purpose and function. Inevitably they are scrutinized by students who need to find concrete evidence that classroom visions can be realized. As any alert and concerned lay member would do, the seminary professor must exert influence and give his service to the improvement of his home church. Furthermore, if the home church is also a field work opportunity for seminary students, a professor accordingly serves and influences his church on a twofold basis. He is a lay member; he is a staff consultant.

Theological Professors as Church Members

Watching the part played by seminary professors as members of congregations, theological students find clues which they seize upon and will use in their work with the churches. Where there is no productive connection between the professor's employment in the seminary and his participation in the life of the congregation, the student tends almost unconsciously to regard his theological education as justification for isolation from the life and development of the laity. This is another instance in which the seminary tutor needs to be reminded that practice speaks louder than words.

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(Continued on page 534)

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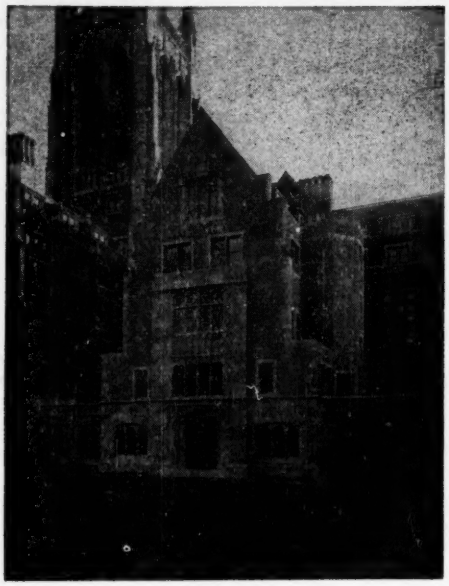

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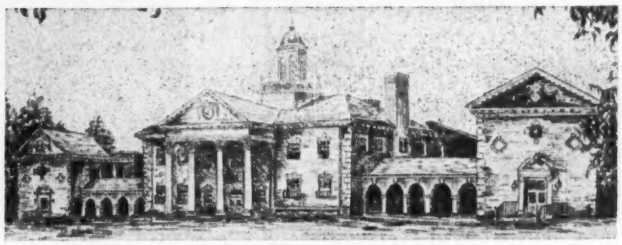

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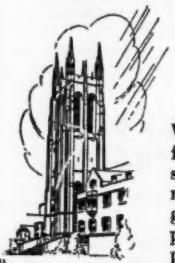

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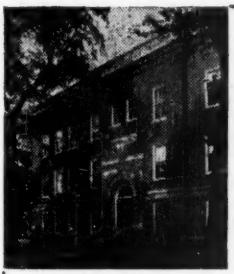

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(Continued from page 527)

But because seminaries are too much geared to mere *training*, graduates often seem incapable of being more than cogs in an ecclesiastical machine. This will change when seminaries can articulate an operational philosophy wherein all members of the seminary family learn to be both responsible and productive members one with another. The education, fiscal and administrative experiences provided within the seminary will carry over into the life of the churches. Churches specifically linked with seminaries in educating young ministers, and churches whose pastors have had democratically conducted theological education, will alike benefit practically and be quickened for advancing the Kingdom of God.

BOOKS

Satan and Psychiatry

BY THE FINGER OF GOD: DEMON POSSESSION AND EXORCISM IN EARLY CHRISTIANITY IN THE LIGHT OF MODERN VIEWS OF MENTAL ILLNESS. *By S. Vernon McCasland. Macmillan, $2.75.*

SATAN. *Edited by Bruno de Jésus-Marie. Sheed & Ward, $5.50.*

WHEN one has decided to one's own satisfaction whether the devil and all his associated and subordinate demons are real beings carrying on a malicious campaign against God and man, or are imaginative personifications of evil, one is still only at the beginning of what may be a very extensive investigation of the phenomena which some call "demonic." The wide currency recently given to that word in the writings of many learned theologians, Protestant as well as Catholic, lifts the topic out of the category of quaint and curious antiquarian lore and gives it a contemporary interest. When at least half of the books that aim to give a religious interpretation of the world's present unrest allude, with the utmost solemnity, to the "demonic forces" which are at large, one must suppose that the writers mean something more than that man is weak and sinful. Unless the term is mere rhetoric, it would have to imply either (a) that these forces are exercised by one or more personal demons, or (b) that they are real, objective and nonhuman evil forces which exist in detachment from any personal intelligence until and unless they find lodgment in human personalities. The latter alternative presents obvious difficulties.

Leaving that dilemma to those who involve themselves in it, we must at least recognize that the vocabulary of demonism has gained new vogue among Protestant theologians in our own time. Neither its vocabulary nor the literal meaning of the terms has ever passed into disuse among Roman Catholics, but now, as shown by the second of the books listed above, some of their ablest scholars are applying the principles of psychiatry and modern psychology to the critical study of the phenomena of demonism.

Dr. McCasland (University of Chicago Ph. D. in New Testament, professor in the University of Virginia since 1939) considers the records of possession and exorcism in the New Testament and in the Christian literature of the first four centuries, sets these in their context of Jewish and pagan concepts of demonology, interprets the phenomena in terms of present scientific knowledge of abnormal psychology, and arrives at important conclusions concerning the mind and work of Jesus and the character of early Christianity. His detailed analysis leads to the conviction that the Gospel records of the casting out of demons are reliable history, both as to the reported clinical symptoms of the afflicted and as to the methods employed in curing them. They are not legends which sprang up later under the influence of Greco-Roman ideas; in fact, the pagan world of that time had no such idea of demoniacal possession. This was a Jewish, and chiefly a Palestinian, concept.

The basic assumptions of Dr. McCasland's study are: that the "possessed" were sufferers from various forms of insanity which can be identified by the symptoms mentioned in the Gospel stories wherever the descriptions are sufficiently explicit; that the types of mental disorder are identical with those found in different ancient cultures and in our own time; and that they can be understood in the light of psychiatry. In cases of severe personality disturbance, it may be said that "the normal self is either completely overwhelmed or temporarily overcome, so that it stands by as a helpless spectator, while the evil ego becomes dominant" (p.113). Observers who believe that the world is densely populated by malicious demons—as the Jews and early Christians believed, and as many still believe—would say that this "evil ego" is not really any part of the afflicted person's self but is the "personality of the demon by which the person is believed to be possessed."

The function of exorcism, as this author fully shows, had a much larger place in the ministry of Jesus and in the life of the early church than most modern Christians find it convenient to admit. The truth seems to be that they have been somewhat embarrassed by the prominence given to demoniacal possession in the records, and consequently have played them down so far as possible, regarding them as survivals of primitive superstition but not quite liking to say so. It is the special merit of this work that it recognizes the authenticity of the records and the genuineness of the phenomena, and gives them an intelligent explanation.

The bearing of Jesus' function in "casting out evil spirits" upon the question of his messiahship opens a field of inquiry which is not fully explored in this volume. (The author has a work on that subject in preparation.) In brief, the Jewish conception of the Messiah after the Exile, and especially in the last two or three centuries before Christ, came to include the function of warring against Satan and his hosts, with stress upon the potency of his word and the power of his name in overcoming evil spirits. This is proved by many quotations from the Jewish literature of that period. It is therefore significant that Jesus is said merely to have exercised his power and never to have used any quasi-magical formulas or techniques of exorcism, and that his disciples are always represented as issuing their commands to the evil spirits "in the name of Jesus." It is held that from the time of his baptism Jesus had the consciousness of being "possessed," not by Beelzebub as some of his enemies said, but by the Holy Spirit, and that he was aware of that aspect of his messianic office which pertained to the war against evil spirits. That the "possessed" had a similar belief in the reality of these demons and in the Messiah's power over them was an essential feature of the condition which made their cure at his word possible.

The other book is a symposium including thirty essays by Roman Catholic scholars—French, with two or three exceptions. Its point of view differs radically from McCasland's in that all the contributors assume the objective existence of Satan and the innumerable company of his demonic associates as real nonhuman persons. This is Roman Catholic dogma, explicitly defined by the Fourth Lateran Council. "It is of faith that Satan is a fallen angel" (p. 3). In the Gospel narratives of casting out demons, Jesus was not "merely accommodating himself to the ignorance and prejudices of his contemporaries" (p.170), and "it is evident that Jesus speaks of devils and of possession as realities, and that on this point he finds no errors to dispel either among his disciples or his adversaries" (p.171). The presupposition of all the contributors to this Catholic symposium, then, is that the devils whom Jesus and his disciples cast out were real and literal devils, and that devils still roam the earth seeking to inflict physical and spiritual injury upon men.

The reader must not for a moment suppose, however, that this presupposition precludes a scientific view of the phenomena or a critical attitude in regard to specific cases of alleged demoniacal possession. Among these writers are some eminently qualified students of abnormal psychology and some historians who have delved deeply and critically into the records of ancient, medieval and modern diabolism. If non-Catholic readers regard the initial presupposition as unwarrantably dogmatic, they cannot but feel that the discussion of the records and the phenomena, from that point on, is scholarly and scientific. The total contribution is one of extraordinary interest and value.

The essays are grouped under five main heads: "Satan's Existence and Nature" (or the theology of demonism); "The Place of the Devil Outside Christianity" (i.e., in primitive and non-Christian religions); "Possession and Diabolism" (New Testament and medieval examples, and some later, including witchcraft); "The Devil in Art and Literature" (including Dante, Milton, Blake, Romanticism, Balzac, Dostoievski and contemporary literature); and "Deicide" (the killing of God). Here is an immense amount of curious and not unimportant lore. The author who treats of 16th century witchcraft very properly notes that the great Protestant leaders were even more fierce toward witches than were Roman Catholics of equivalent standing at that time—a fact that Protestants may ponder with becoming modesty; but he does not see any significance in the fact that the whole ideology of diabolism upon which their fanaticism rested was developed by medieval Roman Catholicism and was taken over bodily by the Protestants. This author and others do the best they can to play down the responsibility of their church for the cruelties and horrors of the war against witches, but they neither conceal nor distort the main facts. They are good, honest historians. The chapter (pp. 469-96) on 18th and early 19th century rationalism and romanticism is a massive and magnificent essay on the attempt of the modern mind to escape from God, with references to "Satanism" rather tacked on than integral to the argument. This interpretation of the course of modern thought is, of course, written from a strictly Roman Catholic standpoint, but it is well worth the thoughtful consideration of any reader—as indeed the whole book is.

W. E. GARRISON.

CORRESPONDENCE

Welcome Stiffening

SIR: Often The Christian Century leaves me depressed, reminded of what's wrong with the world, Washington, the church, us. But Simeon's analysis of the urge to be a Success and the story of Richland's Christian cooperation help stiffen my backbone. Thank you!

Franklin, Mass. JORDAN COLE.

For Brotherly Discussion

SIR: After reading John R. Wilkins' article, "Three Days in the Pentagon" (March 12), I felt grateful at least that I can live in a country where distinguished political, military and religious leaders can and do come together to face the crushing burdens of modern life. Truly the hope of our country and our world is in brotherly and democratic discussion of pertinent issues, even though there may be sharp clashing of opinion.

There are some statements, however, from the Pentagon that Christians need to ponder far into the night. That "boys with good character make better fighters" raises the question of the meaning of "good." I wonder what per cent of our American clergymen would agree with the chaplain that "brotherhood has no place in New Testament teaching." Is it true that the military *en masse* passes "the responsibility for building peace" to other departments and leaders? I'm glad that one great military leader has said again and again, "We can have no peace without bread," and that another said that "the problem is basically theological." That "a 1 per cent cut in military appropriations would make possible a 50 per cent expansion in our efforts to establish peace" is a stirring idea.

It occurs to me that the judgment hall scene is being re-enacted. Pilate raised the question, "What is truth?" So do we. Pilate raised another question, the echo of which rings in our ears in our desperate dilemma: "What shall I do with Jesus which is called the Christ?" I write as another "plain preacher" who believes that "we can lend greater support to such activities as the work of the United Nations, UNESCO, Point Four, student exchanges, world relief, missionary programs."

BERNARD N. KING.
First Church of the Brethren,
York, Pa.

SIR: "Three Days in the Pentagon" expresses considerable fear that the nation is indicating a process of militarization. Inasmuch as I was one of the clergymen attending this meeting and was impressed with the fairness and democratic candor and openness with which the plans of the government were laid before us, I feel it only fair that I should raise the question whether it is not good, rather than bad, for the government to consult representative groups of citizens not in government, including the clergy, and manifest a willingness to lay before these groups the purpose and programs it has in mind to put into effect?

I observed in the same issue of the Century your editorial note "The Pentagon Woos the Churches," in which you took occasion to express concern for the possible militarization of the nation. This you have done on several occasions, especially when any military man has been placed in governmental office.

For many years I have been dealing with military men on problems relating to the individual conscience. Some of them have been clergymen in chaplain's posts, but most of them have been commanding officers. Out of an experience extending over a long period of years, if we have to choose between military men and clergymen in governmental posts, I will choose the military men every time. They are not so dogmatic. The military men I have dealt with are lovers of peace. They have every reason to know what war is.

So far as militarization is concerned, in a world such as we live in I am convinced that our government would be neglecting its supreme duty of caring for the interests of its citizens if it did not make every preparation to defend the country and its institutions and its people when confronted with the menace that we are confronted with today. The pacifism which would have us go undefended and leave us at the mercy of the ravening wolves in the jungle of our present civilization is dangerous.

CARLYLE B. HAYNES.
Washington, D. C.

He Liked the Movie

SIR: Your editorial "Cur Vadis?" gives a very poor appraisal of the movie "Quo Vadis." Your sarcastic reference to the Christopher award is in the vein of the bad taste you seem to see in the movie. "Quo Vadis," in spite of its great cost, presents with "artistry, integrity, intelligence and insight" the famous novel. It is some time since I have seen a film in which the characters left such an impact. As to violence, sex and spectacle, perhaps we should disregard the Old Testament. These elements were a part of the time, and by no means detract from the central message of a redeeming Jehovah at work in the world.

I think that people will leave the showing of this film with a feeling of the utter emptiness of a materialistic society, built upon force, and that the Christian way offers a much better plan. Certainly such a message is needed today, and MGM is to be congratulated on telling it so effectively.

GEORGE W. KING.
First Baptist Church,
Fargo, N. D.

NEWS of the CHRISTIAN WORLD

Indian Plan Uses Village Resources

With U.S. Aid, Four-Year Program Will Lift Living Standards—Sponsor Birth Control Studies

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, March 29.—Community development programs covering some 16,000 Indian villages in which over 10 million people live have been sanctioned by the national planning commission which operates under the Indo-U.S. technical cooperation agreement. The programs will be carried out under direction of the national and state governments, which will cooperate with the people to develop to the greatest extent possible the material and human resources of the 46 "project areas" and 19 "development blocks" in various parts of the country. Of the estimated 380 million rupees (about $76 million) the programs will cost, 340 million rupees will go to the projects themselves, the rest as dollar expenditure to import capital goods and equipment.

Financing on 50-50 Basis

Financing of the programs will be largely through long-term loans to the state governments for self-liquidating projects. The central government's contribution will come from the Indo-American technical cooperation fund recently established under an agreement with the United States, whereby that country contributes $50 million and the Indian government an equal amount. During the next four years the projects will be extended to other areas of the country. It is anticipated that at the end of that time the production of grain will have been greatly expanded and the living standards of the masses will have risen greatly. If that happens, it will be the most effective answer to communism, which is now making quite rapid gains in certain areas that are suffering severe economic hardships.

Will Make Pilot Studies of Birth Control Methods

A number of pilot studies in the effectiveness of the "rhythm" method of birth control are shortly to be initiated here in an effort to determine its suitability for recommendation throughout the country. The scheme is being undertaken on the basis of recommendations by Dr. Abraham Stone, World Health Organization family planning consultant who recently visited India at the request of the government. The pilot studies will be under joint government and WHO auspices in several Delhi clinics and in certain Mysore villages where population and fertility studies were made some time ago under United Nations sponsorship. Each will be participated in voluntarily by at least 100 married couples. After a six-month period of individual instruction and observation, the method will be put into practice and the results followed for two years. Dr. Stone emphasized the importance of research in indigenous contraceptive methods as well as in newer techniques. At his suggestion, the Indian Council of Medical Research has decided to establish a committee to promote research in the medical and technical aspects of human reproduction. Dr. Stone also recommended that education both of the public and of the medical profession be initiated, and that the government consider sponsoring centers for family planning and related studies.

Government Sets Up Provident Fund for Workers

The Employee's Provident Fund bill adopted by parliament late last month will contribute to the welfare of three-fourths of India's approximately 1 million industrial workers. Workers will contribute 6.25 per cent of their wages to the benefit fund, and their employers will set aside an equal sum. The bill was hailed by many prominent members of parliament as the beginning of a real social security system for India. The scheme has already been inaugurated among 200,000 workers in Manpur, Utter Pradesh, and it will soon be extended to other industrial centers of the nation.

West Bengal Minister Cites Communist Propaganda

In a recent address to a meeting of the Bengal national chamber of commerce, B. C. Roy, chief minister of West Bengal, protested the Moscow radio's "defamatory performance." He pointed out that as long ago as last July 31, when the Indian government was doing its level best to bring about a better understanding between the democracies and the Soviet power bloc, Moscow was broadcasting "slanderous and absolutely false" news concerning this country. He quoted a broadcast of that date: "The leadership of the ruling party in India, namely the Indian National Congress, has a secret plan for falsifying the results of parliamentary elections due to take place some time early next year. The plan provides for the setting up of a camp for training special personnel in the method of falsifying election returns. An expert is soon to come from the United States to supervise the training in the camp." It is believed that the radio broadcast was based in part on a story in a daily Communist party news sheet published in Calcutta, and that the story was relayed to Moscow by the Tass news agency.

P. OOMMAN PHILIP.

Lutheran College Offers Theology for Laymen

On April 19 Wittenberg College in Springfield, Ohio, inaugurated a school of theology for laymen which is believed to be the first of its kind in the U.S. Laymen who are leaders or potential leaders in church work may take courses designed to help them become more effective churchmen. The courses, offered on Saturdays, will continue for four eight-week terms during the coming year. The school is conducted by Dean E. E. Flack of Hamma Divinity School (United Lutheran), Wittenberg's graduate theological seminary. Cosponsor of the project is the Lutheran Laymen's Movement for Stewardship, a national organization.

Brazil Lutherans Number 570,000

All but 70,000 Are in Churches Which Cooperate in World Council—Praise Pastoral Letter

SÃO PAULO, BRAZIL, April 1.—Brazil now has about 570,000 Lutherans, it is revealed in an article by Pastor Rudolf Becker published by the liberal Protestant magazine *Christianity* as one of a series of objective studies on Protestant churches in this country. Some 500,000 of these Lutherans are members of churches which are affiliated with the World Council of Churches. The others are members of the Lutheran Church—Missouri Synod. They claim to be the only group which has remained faithful to "true Lutheran doctrine" and do not cooperate with the other Protestant churches of Brazil.

Protestant Magazine Comments on Roman Catholic Pastoral

Unitas, nonsectarian Protestant review published here, calls the collective pastoral letter issued by the Brazilian Roman Catholic hierarchy a "study worthy of consideration" and praises its frankness in dealing with the spiritual failings and errors of the Brazilian people. (See The Christian Century for Feb. 27, p. 256.) The review adds, however, that many of these errors may be blamed on shortcomings of the Catholic churches of the nation. It praises the remarkable stand of the hierarchy against gambling even when carried on in Catholic churches, against immoral plays and movies and against divorce.

Introduces Blanshard To 'Unitas' Audience

Huberto Rohden, former Catholic priest now a prominent professor and author, writes in the February issue of *Unitas* that Paul Blanshard has proved in his *American Freedom and Catholic Power* that the spirit of the American democracy is incompatible with the mentality of the Roman Catholic hierarchy. He says that the book, which is based on Roman Catholic documents, is causing an increasing number of American Catholics to rethink their church's position, and cites as evidence the article by Thomas Sugrue, Catholic layman, in the *Christian Herald*. Dr. Rohden is neither anti-Catholic nor anti-Protestant, but he opposes any form of sectarianism which militates against what he calls the "catholicity of Christ." He returned early this year from teaching philosophy for a time in the United States.

Pleads for 'Catholicity Of Christ'

In the March issue of *Unitas*, Dr. Rohden answers a distinguished Roman Catholic who had complained that the professor's thesis "free communion with God" is a cause of disunion and declared that the Roman Catholic Church's claim to be the sole dispenser of truth has been proved by her "stability, saints and miracles." Prof. Rohden begins by pointing out that per-

haps the two best exemplars of Christianity in recent years have been a Hindu and a Protestant—Gandhi and Schweitzer. He recognizes that the Roman Catholic unity of worship, faith and authority attracts not only ignorant but cultured people. But he maintains that this unity is after all based on ignorance and restriction of freedom. But Protestantism, he says, is also based on an infallibility—that of the Bible. Protestantism has rejected the blind obedience required by Catholicism but has become mired down in "intellectual biblicism." Dr. Rohden appeals for personal encounter with God by meditation, which he declares will bring a "real and conscious unity." "Idolators of the letter of the Bible must be converted to true worshipers of the spirit of the Bible," he says. "Only then will the prestige of the divine book be saved. Such people may be either Catholics or Protestants, and they must be prepared to be reviled in their own communities as either heretics, hypocrites or apostates."

Editor Pleads for End to Protestant Bickering

Because he holds that the Bible is not literally inspired and infallible, Dr. Rohden continues to be the victim of attacks not only by extreme fundamentalists but also by conservative Protestants. Editor Miguel Rizzo of *Unitas*, one of Brazil's outstanding Presbyterian ministers, wrote in the March issue that Dr. Rohden's ideas are the result of a deep spiritual concern and constant study of the Bible. (When he was still a Catholic priest Rohden launched a campaign for Bible reading and translated the New Testament into Portuguese.) In supporting Dr. Rohden's statements, Mr. Rizzo points to a number of Old Testament passages which are obviously in conflict with Jesus' teachings; how then, he asks, could they be infallible? The editor deplores the attacks on Dr. Rohden, saying they are not in line with the Protestant principle of free examination. He urges that professors and theologians use the religious press as a medium for resolving the doctrinal debate which has been rending Protestantism in Brazil since the visit of Carl McIntire of the International Council of Christian Churches some years ago. "The Bible is a divine book and will overcome this ordeal," he writes. "The real danger is not for the Bible, but for the personal prestige of many sincere religious workers." Mr. Rizzo concludes that in spite of the divisiveness rife in Brazilian Protestantism, many signs point to the possibility of a spiritual reunion and frank cooperation among the denominations.

JOÃO DEL NERO.

Divinity Students Come to Aid of Fellow Classman

When Arthur Miyazaki, Japanese-American student at Emory University's theological school, developed tuberculosis and it was discovered that a technicality barred him from public hospitals, his fellow students launched a drive on the campus and at churches they serve to raise a fund to help him. The $2,000 they secured will pay for Miyazaki's treatment at a private sanatorium, from which it is hoped he can be released within a year, completely restored to health.

Regents' Oath Is Still an Issue

49 University of California Professors Ask State Supreme Court to Rule on Their Reinstatement

SAN FRANCISCO, April 15.—Although the University of California regents have given up their demand that faculty members sign a loyalty oath, the issue is by no means dead. A group of 49 professors led by Edward C. Tolman, faculty member since 1918, has submitted to the state supreme court a petitioners' concurrent brief demanding reinstatement in their posts at the university. The brief concludes: "In the end, the record discloses that the sole reason petitioners are not at their posts at the university is that they elected to submit their loyalty and their fitness to examination by their peers, as provided for in the regents' resolution of April 21, 1950, and, having been found loyal and competent and having been appointed, have steadfastly refused to meet an arbitrary demand for a special and unconstitutional declaration." A lower court criticized the regents for their action, but the status of the petitioners is still in doubt and probably will not be fully clarified until the supreme court acts.

Committee Explains Tolman's Purpose

The university's committee on privilege and tenure (northern section) summarizes Prof. Tolman's refusal to take the oath as follows: "Mr. Tolman thinks that there is a wave of public hysteria about Communists, and that it is likely to get worse. His conscience does not permit any act on his part which would have the appearance of encouraging or taking part in this hysteria, and he believes that for him to sign the contract would be such an act. He is concerned about the possibility that other professors, rather than himself, might feel that they were not free to discuss political and social questions, and that the level of teaching in the university might be lowered as a result."

Protesters Represent Various Fields of Knowledge

The group of professors headed by Prof. Tolman represents 27 areas of instruction. Twenty-two of them served in the armed forces and 12 took part in various technical projects during World War II. At least 26 of them have at some time or other been cleared by federal security representatives. Among them are a psychologist who has served as president of the American Psychological Association, a leading critic and historian of 19th century literature, a widely known specialist in Chinese language and literature, an internationally famous geneticist, an economist "of more than ordinary reputation," a mathematician rated as "one of the best mathematical intellects of his generation," and a distinguished theoretical physicist.

Sacramento Church Dedicates 'Holy Land' Garden

Elmhurst Methodist Church, Sacramento, recently dedicated a unique "Holy Land"

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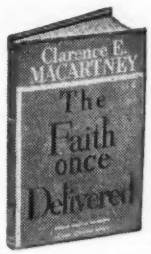

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garden planted as a "symbol that Protestantism no longer forgets history" and a "demonstration of the possibility of reproducing scriptural plants at many of California's Sunday schools and churches." The plants in the garden range from the manna-producing ash of Moses' day to the figs and thistles, grapes and thorns of the Sermon on the Mount. Methodist Bishop Donald H. Tippett of the San Francisco area conducted the dedicatory service.

Teen-Age Gang War Worries San Francisco

A teen-age gang war has stirred San Francisco to some serious self-investigation. On Sunday morning March 30, the 19-year-old leader of the "Portola gang" shot five of the rival "Fillmore gang" with which he and his followers had been feuding, killing two of them and seriously wounding the others. He has been arrested on suspicion of murder and of assault with intent to commit murder. The community's concern goes much deeper, however, than seeing that the guilty party is punished. People are asking themselves how and why such gangs originate and develop rivalries that may result in fatal violence.

And So Forth

Because of a recurrence of the chronic illness which necessitated his leaving the chaplaincy some years ago, Harold Bottemiller has had to resign as director of extension for the Northern California Baptist convention. Reuben Olson, convention secretary, will take over general supervision of the department. John M. Hestenes of Sacramento and Adrian Roberts have accepted responsibility for extension work in the northern and southern parts of the territory respectively.

Harley H. Gill, since 1929 secretary and superintendent of the Northern California Congregational conference, has announced that he will retire at the end of this year. His successor will be elected at the conference's annual meeting next month.

The newly organized Pacific Lutheran Theological Seminary, only United Lutheran divinity school west of the Rockies, will open in Berkeley Sept. 15. Charles B. Foelsch, pastor of Holy Trinity Lutheran Church in New York city and president of Chicago Lutheran Seminary 1942-47, has been elected its president.

W. EDGAR GREGORY.

Disciples, British Baptists Cooperate in India

At their annual convention in February, the Disciples of Christ in India approved a plan for cooperation with British Baptists in evangelical and educational work in the province of Orissa. The proposal had previously been approved by the United Christian Missionary Society, two of whose missionaries, Mr. and Mrs. Franklin White, began work in the area early in April.

Eastern Orthodox Clergymen To Coordinate Efforts

At a recent meeting in New York, representatives of various national branches of the Eastern Orthodox Church decided to establish a consultative committee which will meet periodically to deal with matters of general interest to all Orthodox communicants.

Indonesia Gets Another Cabinet

Uneasy Balance of Power Continues in New Body—Mutual Security Act Still Inspires Argument

BANDUNG, INDONESIA, April 4.—Indonesia's new cabinet under Prime Minister Wilopo was installed yesterday. Four places went to the Masjumi (Muslim) party, four to the National party to which former Premier Sukiman belonged, three to the independents, two to the Socialists and one each to the Protestant, Catholic, Labor, Muslim Federated and Parindra parties. Thus the uneasy balance of power which brought about the previous cabinet's fall continues in this, the 13th to be installed since August 1945, when the republic was proclaimed. The two Protestants in the previous cabinet, Minister of Health Leimena and Minister of Information Mononutu, continue in their posts. The Communist party, which has 17 seats in parliament, is not represented in the new cabinet, nor are nine small parties which for the most part represent not issues but personalities. Average age of members in the new cabinet is 44, with the youngest 34 and the oldest 59.

Controversy Over MSA Goes On

Although the nation's press generally attributed the fall of the Sukiman cabinet to its acceptance of the U.S.-sponsored Mutual Security Agreement, many observers feel that this was only the straw that broke the camel's back and that the cabinet had already ceased to exert any real influence. Meanwhile, controversy over the MSA continues. The Djakarta weekly *Mimbar Indonesia* appeals to America to realize that measures to win Asia's heart, sympathy and understanding are more effective than mere money and munitions. It adds: "A newborn country prizes most its independence and its sovereignty. America should be mindful of this psychological fact." Another Djakarta journal warns the U.S. thus: "By forcing us to be your ally you will lose us as friend, but by letting us be your friend you will find us your ally." A considerable body of opinion, however, appeals for restraint. Thus, the Semarang *Utusan Nasional* says: "We have now entered the international community. Let us not add to confusion by our stupidity." And still another newspaper puts it this way: "We cannot apply a genuinely independent foreign policy without binding ourselves in treaties to other nations. This is a consequence of our existence in an interrelated world."

Indonesian Communists Exploit U.S. Errors

The Communist press continues to exploit America's mistakes to make political capital here. *Sin Po*, Djakarta, played up the experience of a Chinese family which was denied the right to live among white neighbors in California. It stressed, too, "America's imperialistic aims as indicated in the *Collier's* World War III edition." The same newspaper recently blasted our

importation of American films which "deal mainly with debauchery or banditry," magazines "full of nude models" and pocketbooks whose covers "show barelegged girls with pistols." The biggest Djakarta daily, *Merdeka,* reported recently that the police have been requested to be more careful in passing American "western" films which "lead people to think they can do as they like in spite of the law."

See Little Indonesian Support For World Muslim Congress

Haluan, published in Padang, Sumatra, predicts that the call for a world Muslim congress at Karachi will find little response in Indonesia because of what it calls the "disunity" in this nation's Muslim community, "inspired by the failure of its leaders to live up to Muslim principles." The editor urges reunion, "since to be far from unity is to be far from God." In Surakarta, *Dwiwarna* comments on the effort to form an Islamic bloc to unite Muslim nations against both Russia and the United States. It says that Indonesia cannot be called a true Muslim country, since the "five principles" upon which the government is based are grounded in religious freedom.

Indonesians Welcome Eleanor Roosevelt

The Indonesian press agreed that Eleanor Roosevelt made a good impression during her visit here and expressed regret that she could not stay longer. In her address at the Menteng theater, Mrs. Roosevelt said the U.S. is so eager to help the democracies in Asia remain democracies that it cannot always wait until the governments request assistance. "Sometimes we are too impatient," she added. She warned that democracy means that each citizen must struggle endlessly to achieve a sense of personal responsibility. Mrs. Roosevelt's address, sponsored by the Indonesian Women's Congress, was attended by many members of parliament, who had checked in at the discussions on the "state of war and siege," then left to hear the distinguished visitor. One Djakarta daily said that although many of the audience could not understand English, they could "feel" what she was saying.

And So Forth

James Yen, president of the International Committee for Mass Education and creator of a method for the effective teaching of Chinese, has been visiting Java in the course of his current tour to evaluate the progress being made in mass education in southeast Asia. Lack of interest in becoming literate is the major problem he has encountered on his inspection of rural areas, he says.

E. Katoppo, leading Protestant layman and an official in the ministry of education, is on the new board of governors for the University of Indonesia, which was installed March 26.

Catholic Action's recent order forbidding its members to affiliate with the Y.M.C.A. because it is "primarily Protestant" is expected to stimulate the Philippine Roman Catholic hierarchy to more militant action against the Y.M.C.A. in that country, where the organization has many Catholics on its national and local staffs, and where much of its support has been derived from Catholic laymen. WINBURN T. THOMAS.

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Council Marks 30th Birthday

Kansas City Church Agency Observes Anniversary—Assemblies of God Convention Draws 10,000

KANSAS CITY, Mo., April 17.—Seven hundred persons attended the 30th annual meeting and dinner of the Kansas City council of churches at Independence Boulevard Christian Church in February. They elected as new president of the organization William E. Phifer, Jr., pastor of Central Presbyterian Church, awarded citations for outstanding Christian service in the area to Mrs. James T. Ferguson, Mrs. Joseph G. Bryan and Lem T. Jones, and heard addresses by leading ministers. Jesse M. Bader, former pastor of the Jackson Avenue Christian Church and now executive secretary of the National Council of Churches' joint department of evangelism, spoke on "Fellowship without Frontiers." He declared that the church is not of men, but designed of God himself. Referring to the World Council of Churches, Dr. Bader said: "We belong together. We intend to stay together." Ralph Canfield McAfee, executive secretary of the Kansas City council for its first five years and now pastor of the (Presbyterian) Church of the Covenant, Erie, Pa., dealt with "Fellowship at the Grass Roots." "We can expect the Kansas City council of churches to reach the zenith of service when laymen come to leadership of the program," he said.

Assemblies of God Convention Draws 10,000

Average attendance at sessions of the Assemblies of God's 10th National-1st International Sunday School Convention, held in Springfield, Mo., March 25-28, exceeded 10,000, and registrations totaled 9,184. Simultaneous programs in three of the city's largest auditoriums and 46 booths in the "Sunday School World's Fair" offered the delegates a full choice. A popular place was the "national prayer room" presided over by Mrs. J. Roswell Flower. At the final convention session, a three-year Sunday school plan for the Assemblies of God was presented. It set forth goals of spirituality, evangelism and growth for the year beginning next Oct. 1. The delegates accepted the plan unanimously. Hereafter, conventions like this one will be held every other year, starting in 1953.

Disciples Plan Attack On Social Evils

Representatives of 20 Disciples of Christ congregations met at First Christian Church, St. Joseph, Mo., recently for an institute on Christian action. They sought ways and means of launching a "wide-scale frontal attack" on social evils of the day. The institute was one of a series sponsored by the communion's United Missionary Society. Leo Lania, Russian-born American citizen who is a correspondent for the *United Nations World* magazine, told the church leaders there is a real need for fuller understanding by Americans of the "spiritual integrity of their heritage of freedom." A

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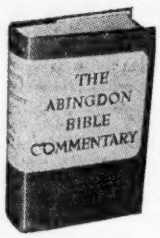

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visitor to Russia as recently as 1946, Mr. Lania pointed out that Europeans and Asiatics misunderstand Americans because we seem to be engrossed in material values and in power politics looking toward world domination. This impression is being created and maintained by Russian propaganda, he said, but many inept and stupid acts by some Americans play into the hands of the propagandists. Mr. Lania declared that a resurgence of the American ideals of true liberty and human dignity would capture the imagination of the whole world and accomplish what money, materials and military might cannot—liberate and reconstruct Europe and eventually Asia.

Latter-day Saints Have World Convention

The 7,167 delegates to the world convention of the Reorganized Church of Latter-day Saints held March 30-April 6 at their auditorium in Independence, Mo., learned that 9,723 members had been added to the denomination in the past two years. The convention opened with the unfurling of the flags of the 13 nations in which branches of the church have been organized, and from which 30 delegates were present. At one session, Lt. Col. Samuel K. Toomey, church elder recently returned from Korea, appealed to the 5,000 persons in the audience to "pray as you never have before." "The time is short," he declared. At this session, a resolution calling for reaffirmation of the principle of separation of church and state and for opposition to establishment of U.S. diplomatic relations with the Vatican was approved. Delegate Perce R. Judd, chief of the commodities section of the United Nations economic affairs department and pastor of a Latter-day Saints church in New York, predicted that peace will come gradually, not by sudden legislation against war. "The United Nations has done a great deal to stimulate the free movement of trade in the world," he said. "We must realize that reasonable living standards are necessary for peace, and that hunger and unemployment lead toward war."

Ottawa Pastors, College Sponsor Spiritual Advance

Under the theme "A Light Shines in the Darkness," the Ottawa, Kan., ministerial alliance and Ottawa University, Baptist-related college in the same city, sponsored a call to spiritual advance March 5-April 2. The program was carried out on one day during each of the five weeks. It included an 8 a.m. laymen's service of worship, 11 a.m. services at the university chapel, luncheon for various civic groups, a 6:45 p.m. youth service, and a 7:30 p.m. "mass service of Christians" addressed by a visiting speaker. Purpose of the advance was to deepen the spiritual lives of Christians, to strengthen the churches spiritually and enable them to make a more decisive evangelistic and moral impact on the community, and to promote the realization that the Christians of the community are one in the person of Christ, the head of the church.

National College Given Memorial Fund

The National College, Methodist training institution here, has received a gift of $250,000 from the denomination's Women's Home Missionary Society's continuing corporation in memory of Mrs. Foss Zartman, treasurer of the corporation and of the college, who died last October. The gift provides for purchase of land and erection and equipment of a faculty apartment residence, which will be named for Mrs. Zartman. Construction is expected to start in 1953. The college was host March 11-12 to a two-day presentation of a curriculum of religious education. Speakers were Prof. Paul H. Vieth of Yale, Dean Leonard A. Stidley of the Oberlin Graduate School of Theology, Gerald E. Knoff of the National Council of Churches' division of Christian education, Ralph N. Mould of the Presbyterian, U.S.A., department of children's work, and Dale C. Keeler, professor of religion at National College.

And So Forth

Protestants attended united Holy Week services in three cities of the Greater Kansas City area. Bishop Ivan Lee Holt of St. Louis spoke at the services in Avenue Temple here; Charles Shedd, Ponca City, Okla., Presbyterian pastor, addressed the services in Kansas City, Kan.; and Clem E. Bininger of Second Presbyterian Church, Kansas City, spoke at the service held in Independence, Mo.

The Disciplined Order of Christ held its midwest Lenten retreat March 17-21 at Unity Farm, Lees Summit, Mo., under the leadership of Albert E. Day, executive director of the order and pastor of Mount Vernon Place Methodist Church, Baltimore. The retreat theme, prayer and healing, was carried out during periods of discussion and meditation. A number of local

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ministers and musical directors participated in leadership of the retreat.

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Ecumenial Institute Announces 1952 Conferences

The Ecumenical Institute sponsored by the World Council of Churches at the Château de Bossey at Celigny, near Geneva, Switzerland, continues its program of study conferences for laymen. During May there will be conferences on men's movements in the church, on art and the crisis of culture, and on the Christian attitude toward human relations in industry. In June and July, courses on various phases of the ecumenical movement will be offered for ministers, for laymen and for theological students. During June a conference on Christian education will be held, besides a medical institute organized by Dr. Paul Tournier, 41 Ave. de Champel, Geneva, which is not sponsored by the institute. In September a new course for young lay men and women in junior managerial posts and for other laymen in the technical professions will be initiated. Inquiries concerning attendance at any of these conferences or courses should be addressed to the New York office of the World Council of Churches, 156 Fifth Ave., New York 10.

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Evangelicals Convene

N.A.E.'s 10th Annual Meeting Adopts Resolutions on Public Affairs

CHICAGO, April 18.—The 10th annual convention of the National Association of Evangelicals, which exists "to give conservative, Bible-believing Christians a united voice," brought to Chicago some 700 delegates. They represented the 33 fundamentalist denominations which are affiliated with it, the individual churches which belong although their parent denominations do not, and, in some cases, themselves, since the N.A.E. welcomes individuals as well as groups as members.

The delegates met in commissions to consider special fields in which members of the N.A.E. carry on joint action—Christian education, foreign missions, radio broadcasting, international relations, evangelism. All deliberations centered on the theme, "By My Spirit." Today, at the final session, they adopted resolutions on a number of matters—a practice the organization is increasingly adopting.

On Matters of Public Interest

Facing the possibility that the Korean war might develop into a worldwide holocaust, one resolution asked for prayers that all in places of responsibility "make decisions consistent with Christian principles." They urged those who influence or shape national policies to "oppose any compromise of American Christian principles by collaboration with communism or communist states." They "expressed anxiety" over proposals for universal military training and recommended to their constituency "such action as may by them be deemed wise and effective to safeguard youth . . . from the imposition of militarism as a peacetime national policy." They reiterated their "firm opposition" to the appointment of any official representative to the Vatican.

With their protest against persecution of Evangelicals in certain Latin nations, the delegates coupled a call to evangelicals to "expose to public scrutiny" any movement or organization which employs violence and terror as a means of coercing minority and other groups in the United States and "thereby destroying their religious liberties and inherent rights." The final resolution protested any policy of compulsory education for American youth which would exclude nonpublic or independent schools—a policy which a "whereas" says is being contemplated. This resolution called on Evangelicals to work against this "tendency

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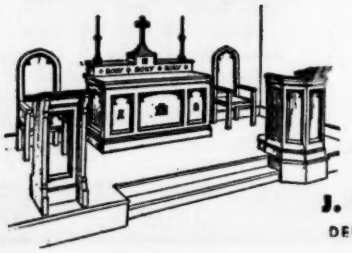

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to statism, which would threaten the God-given parental right to educate our children in accord with individual religious convictions."

Protest Radio Discrimination

In a speech on Thursday, Editor James D. Murch of *United Evangelical Action* said that according to information reaching him, Voice of America program directors had ruled out Billy Graham's messages, as well as those of Msgr. Fulton Sheen, because their appeal for conversion to the Christian gospel is too strong. His statement went out over the press wires, and the Voice of America replied, denying the charge. In a resolution adopted Friday, the delegates simply proposed that since it had been reported that the evangelical element in American Protestantism has not been adequately represented on the Voice of America, a committee be appointed to confer with the state department on the best means of providing such representation.

The convention adopted a resolution presented by National Religious Broadcasters, an N.A.E. affiliate, protesting against the code of ethics which the National Association of Radio and Television Broadcasters has adopted recommending that no charge be made for television time to churches and religious bodies. The evangelical organization wants the matter left up to individual stations, since many of its affiliates are prepared to pay for the privilege of appearing on them.

Two new denominations were added to membership in N.A.E. during the past year—the International Church of the Four Square Gospel (74,689 members) and the United Holy Church of America, Inc. (13,381 members), a Negro body. It was brought out during the sessions that the realignment of U.S. Protestantism which the N.A.E. symbolizes has already had its effect on the "liberal" denominations, since "they are being characterized by a marked renewal of interest in biblical theology" and evangelism. One denomination, the Christian Reformed Church (145,881 members), withdrew from membership during the year.

As president to succeed Frederick C. Fowler of Pittsburgh, the delegates named Paul Rees, pastor of First Covenant Church, Minneapolis, and vice-president of the Evangelical Mission Covenant Church of America. The convention ended this afternoon with a speech by Evangelist Billy Graham on "The Holy Spirit in Revival."

M.F.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Belle of New York (MGM) Fred Astaire, Vera-Ellen. *Musical* tells of spoiled playboy who falls in love with girl worker in Salvation Army type mission. Although story is secondary to dances, its *patronizing attitude* to religious welfare projects is *unfortunate. Some of the dance sequences are imaginative,* particularly those effected by trick photography, but they pall long before the end. M,Y

Five Fingers (Fox) Danielle Darrieux, Walter Hampden, James Mason, Michael Rennie. *Melodrama.* Incredible but true tale of how Albanian valet to British ambassador in Turkey during World War II photographed record of top Allied secrets, sold them to nazis, only to have whole scheme end in monstrous joke. Actual Turkish city exteriors lend authenticity to film *suspenseful, deftly performed,* with reliance on details of dialogue and direction rather than on violent action. M,Y

Murder in the Cathedral (British; Classic Pictures) Alexander Gauge, John Groser. *Drama.* Literal filming of verse drama on martyrdom of Thomas à Becket, archbishop of Canterbury, by T. S. Eliot, who also wrote the screen play. A stylized performance, with symbolic close-ups of faces (both human and sculptured) the only visual additions to what stage play might offer. Although static for a motion picture, this is *eminently worth seeing, and particularly hearing;* you will seldom hear English so beautifully spoken, so rewardingly recorded. M,Y

BEST CURRENT FILMS

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For Mature Audience: The African Queen, Bright Victory, The Browning Version, Cyrano de Bergerac, David and Bathsheba, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire, Viva Zapata! 4-30-52

WHAT HAS GONE WRONG WITH OUR AMERICAN SCHOOLS?

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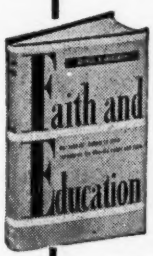

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Dr. Buttrick maintains that faith and education are not opponents, but that education must live within some faith—and this should be faith in the Great Commandment of Jesus: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." The lack of this, he declares, is the fatal fault in education today.

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FAILURE—The meaning and necessity of failure in mankind, and wherein specifically education has failed.

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